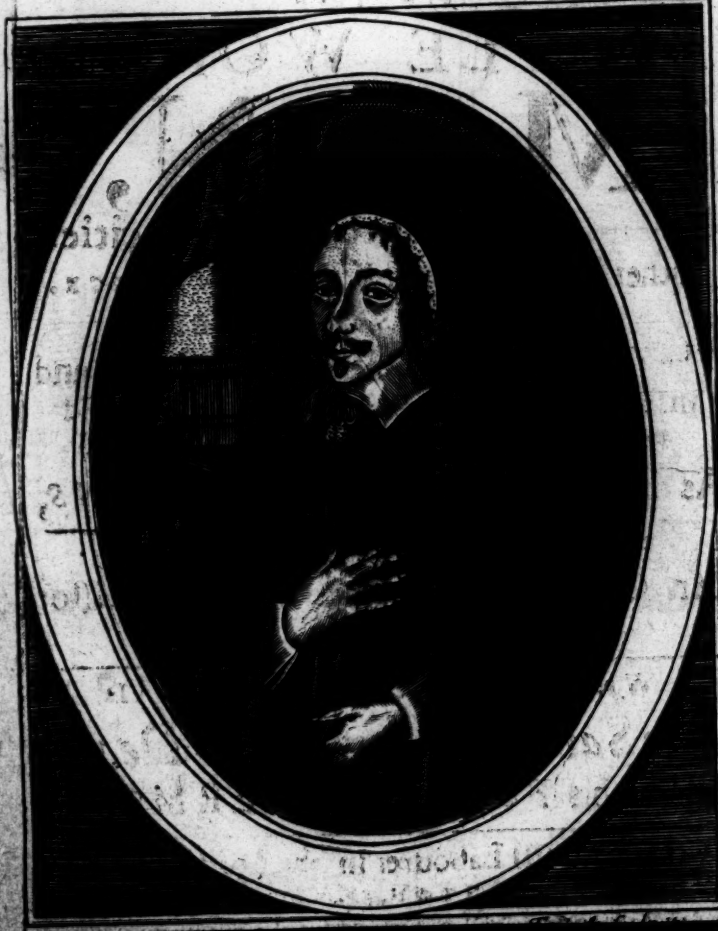

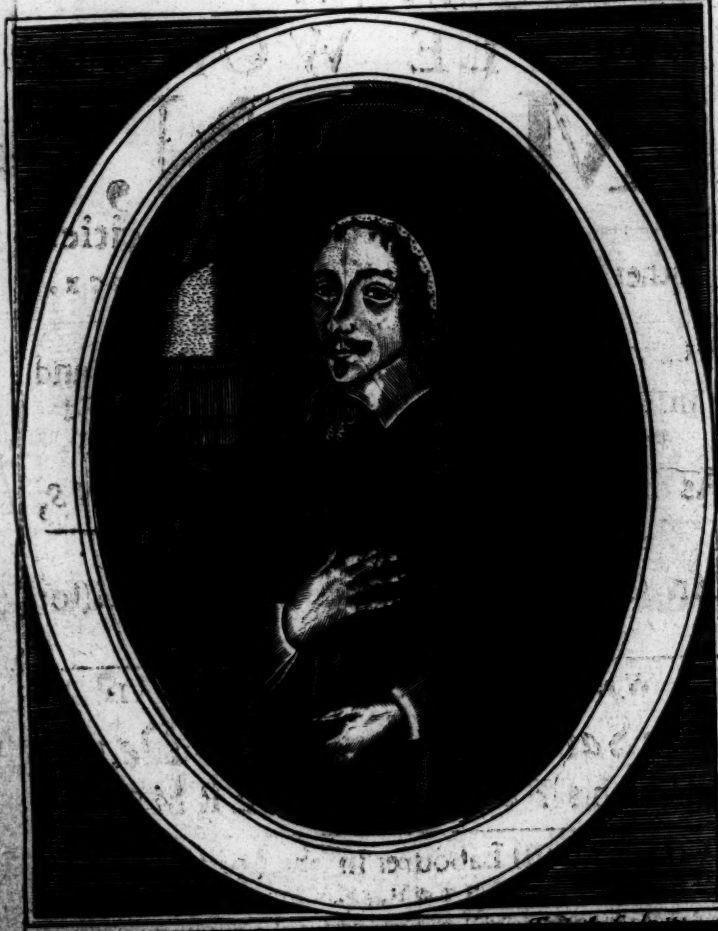

The Naturall Mans Case stated:

OR,

An EXACT MAP

OF THE

LITTLE WORLD

MAN,

Considered in both his Capacities,

Either in the state of NATURE, or GRACE.

WHEREIN IS DESCRIBED

The sad and deplorable Wretchednesse and Misery attending the one, with the true Blessednesse and Mercy accompanying the other;

As is laid down in XVII *SERMONS*,

By that late truely Orthodox Divine

Mr. CHRISTOPHER LOVE, Pastor of *Lawrence Jury, London.*

WHEREUNTO IS ANNEXED

The Saints Triumph over Death;

Being his FUNERAL SERMON,

By that painfull Labourer in the Lords Vineyard,

Mr. THO. MANTON, Minister of the Gospell at *Stoak-Newington* near *London.*

Imprimatur *EDMUND CALAMIE.*

London, Printed by *E. Cotes*, for *George Eversden*, at the Golden-ball in *Aldersgate-street*, 1652.

AN EXACT MAP
OF THE
LITTLE WORLD
MAN,
Considered in both his Capacities,
Before the Fall, and Since, or GRACE.
WHEREIN IS DISCOVERED
The Old and Indelible Wounds, and
As is laid down in XVII
By that late Learned Orthodox Divine,
Mr. CHRISTOPHER LOVE, Pastor
WHEREUNTO IS ANNEXED,
The Saints Triumph over Death;
being his FUNERAL SERMON,
Preached at Laurence Jewry, March 22. 1651.
By THO. MANTON, Minister of the Gospel at
Stoke-Newington near London.
Published by Authority.
LONDON,
Printed by R. Cotes, for Giles Calvert, at the Black-Spread-Eagle at the West-end of Paul's. 1654.

To the Reader.

THe exuberant ſpawns of illiterate books proceeding from the polluted wombs of the overloaded; and bejaded adulterate preſſes which are all painted with fair titles, I can compare to nothing ſo fitly as a cheating Lottery; which when the greedy invader comes with hopes for a little money laid down, to carry away a great deal of wit with him, 'tis nineteen at leaſt to one when he opens it, but he finds to his ſhame, that he hath drawn a blank, perhaps a blaſphemy; and yet couched under the title of glorious truth, heavenly diſcoveries, beams of light, new Jeruſalem, Gods minde clearly revealed, with multitudes of ſuch paints upon their ſtrumpets faces.

The ſacred Bible which indeed is an Alablaſter-box full of ſweet per-

fumes and precious ointments, is made (alas!) like Pandora's boxe (in the humane ſtory) which (*Epimetheus* preſumptuouſly opening) filled the world with evils, diſeaſes and calamities of all kindes. The ſacred Bible is made now the patron of prophane mens practiſes; never were groſſe ſins at ſuch an impudent height as now they are; what horrid impudence is that of hell to take heaven by the hand? Sins that were wont to hide themſelves in the holes and clefts of obſcurity, not daring to behold the light, but ſerpent-like, to creep under the low ſhrubs of deceitfull ſhifts, how do they Eagle-like ſit peaching on the goodly Cedars (I mean Pulpits and Thrones) the Cedars of God, and dare to caſt up their eyes towards the Sun? who would think it! yet what this day more common then to meet the devill with his eyes towards heaven, and a Bible under his arme, cloathing all his words and actions cap a pea in Scripture phraſes; Murderers, traitors, rebels, blaſphemers, ſoothſayers, adulterers,

terers, ſabbath-breakers, perjurers, oppreſſors, and almoſt all notorious villains have marſhalled themſelves (like the *Roman* Clergie) into ſo many ſeverall Sects of religion, all impudently aſſuming to themſelves the uſurped title of eminent Saints, and quoting Scripture for their actions, and ſcotfree paſſe the preſſe into the world to make more proſelytes: ſo that he that in this *Soul-frozen* age ſhall go to gather books to warm his *Soul*, (as *Paul* did ſticks to warm his fingers) will be ſure, if he be not wary, to gather vipers into his boſome: And how am I ſtung with pain and horrour, whiles I meditate on the thouſands of poor ſouls that are gnawed to death by theſe ſpeckled vipers! Sure it cannot but ſit ſad one day upon the ſpirits of thoſe licentious Licencers, that are as the midwives of ſuch monſters.

For thy comfort therefore and incouragement (Reader) I do aſſure thee this book is free from all ſuch venomous beaſts, no toad of malice, nor ſerpent of deceit lurks either in the

matter or the phraſe hereof. In plain Engliſh, it is a pleaſant, heavenly, ſelf-ſearching, ſoul-convincing, ſin-condemning, heart-humbling, ſpirit-raiſing, grace-quickning, Chriſt-exalting book. I need ſay no more, they are the Sermons of Mr. *Chriſtopher Love*, Maſter of Arts, and Miniſter of the Goſpell of Chriſt, whoſe actions, life, and death, will eternize his name; I may truly ſay of his elegant ſtyle, and pleaſant way of expreſſing, himſelf as he of *Gregory Nazianzen*,

Peſſelli epigram. in vita Gregor. Nazianzeni.

Viribus eloquii valuit, linguaq; diſerta:
Melliſluos dulci protulit ore ſonos.

The ſubject of theſe Sermons is of general uſe to all ſorts of people, much like in that, to that text of *Chryſoſtomes* in *Pſa.* 4. 2. which (as he ſaith) if he had a voice like thunder, and a mighty mountain for his pulpit, and all the men and women in the world for his auditory, he would chooſe this text to preach on: *O ye ſons of men, how long will ye turn my glory into ſhame? how long will ye love vanity, and ſeek after leaſing?* Had this been really effected

fected, and I been there in Mr. *Loves* ſpirit, would *Chryſoſtome* have lent me his voice, and allowed me the uſe of his monarchical pulpit, when he had done in the morning with his text, I would have come up in the evening with this text, Eph. 2. 12. *That at that time ye were without Chriſt, being aliens from the Commonwealth of Iſrael, and ſtrangers from the Covenants of promiſe, having no hope, and without God in the world*; but this need not, for it is in a manner effected already: this worthy Miniſter hath aſcended that pulpit from whence he hath thundred into the world, he is now one of thoſe bleſſed ones, that dyed in and for the Lord, he is at reſt from all his labours, and now behold his works do follow him; ſome are already gone before, and theſe do follow after. Theſe Sermons were preached at St. *Anne's Alderſgate*, where this holy young man was Paſtor: I pray God they may prove as the great trumpet of God, to cauſe a ſpirituall reſurrection amongſt thoſe people before they go down to the houſe

house of rottennesse; it cannot but much rejoyce those people to hear their Pastors voice again, those sheep cannot but know their shepherds voice; which that they may do, the Lord of heaven blesse these his worthy labours to their, and thy spirituall advantage; so as that the distressed Churches losse in his sad and unexpected absence, may be made up in the blessing of God, upon these and the rest of his pious and painfull labours. So prayeth,

Thine,

E. C.

SERMON, I.

EPHES. 2. 12.

That at that time ye were without Christ, being Aliens from the Commonwealth of Israel, and strangers from the Covenants of promise; having no hope, and without God in the world.

THis Chapter out of which my Text is taken, is like a little Map, containing in it a description of the little world *Man*, and that in a double capacity; considering man either in the state of *Grace*, or in the state of *Nature*; If you consider Man in the first capacity, in the state of Grace, this chapter layes down a five fold description of bringing Man into the state of Grace.

1. Here is laid down the *efficient* cause of bringing Man out of the state of Nature, into the state of Grace, and that is *God*, in the 4. vers. 1.

2. 2. Here is laid down the *impulsive* cause, and that is the riches of Gods mercy in the same verse, *But God who is rich in mercy for the great love wherewith he loved us, &c.*

3. 3. Here is laid down the *meritorious* cause of it, which is Christ in his sufferings, in the 7. verse, *that in the ages to come, he might shew the exceeding riches of his grace in his kindnesse towards us, through Jesus Christ.*

4. 4. Here is laid down the *finall* cause of it in the same verse also, *that in Ages to come, he might shew the exceeding riches of his grace.* And,

5. Lastly, here is the *instrumentall* cause of bringing man out of the state of Nature into the state of Grace, and that is *Faith*, in the 8. verse: *for by grace are you saved through faith, and that not of your selves, it is the gift of God.*

Now the other part of the Map describes man in the second capacity, in the state of Nature, and herein it gives a two-fold description of Mans condition;

1. Positively, what he is.

2. Privatively, what he wants.

1. 1. It describes Man in the state of Nature positively what he is, and that in five particulars;

1. Men in their naturall condition, are descri-

described to bee *dead in trespasses and sinnes.*

2. They *walk according to the course of this world*, as Pagans and Heathens do. 2.

3. *According to the Prince of the power of the air*, that is, the Devill; now the Devill is called *the Prince of the air*, either because he doth reside in the air, or else, because he hath the power of the winde and of the air. 3.

4. They are called *Children of disobedience*; that is, born in a state of disobedience quite contrary to the commands of God. 4.

5. That *they fulfill the lusts of the flesh and of the minde*, and are *by nature children of wrath.* 5.

Thus far you have the positive description of Man in the state of Nature.

2. Now in the second place, the Apostle describes him privatively what he wants; and that in the words of my Text, in five particulars, wherein he plainly shewes, that he is the poorest man in the world That wants *Jesus Christ*, and the most miserable: that at that time you were *without Christ*; that is the first: You were *Aliens from the Common-wealth of Israel*; that is the second: You were *strangers to the Covenants of promise*; that is the third: You were *without hope*; that is the fourth: And you were *without God in the world*; that's the fift. 2. 1. 2. 3. 4. 5.

Now these comprehensive expressions, contain in them the whole misery of Man, and that in these five particulars here named; 2. here is described the time how long, a man is in this condition, *that at that time*, that is, the time during your unconverted estate; as long as you are unconverted, so long you are without *Christ*, and an Alien from the Common-wealth of Israel, and a stranger to the covenants of promise, without hope and without God in the world.

And now what a dismall Text have I here to handle, and what a dolefull tragedie am I now to act? but yet out of every one of these, there is a great deal of comfort which may flow forth; I shall only at present make entrance into the words, and speak more fully to them afterwards; *that at that time you were without Christ*; That at that time: beloved here wants something to supply the sense of the words, and therefore read the foregoing words, and you will finde what must be brought in; the verse before runs thus, *Wherefore remember, that you being in times past Gentiles in the flesh, &c.* wherefore remember, these words must be prefixt; *Wherefore remember, that at that time you were without Christ, and aliens to the Commonwealth of Israel, &c.* I shall here by the way only draw out this one doctrine from

from the coherence of the words, *Wherefore remember that at that time*; the Apoſtle would have theſe converted Epheſians to remember, that they were men without Chriſt and, aliens to the common-wealth of Iſrael, and ſtrangers to the covenants of promiſe, without hope, and without God in the world: now from hence I would commend this Obſervation to you.

That *it is the will of God, that men in a converted eſtate ſhould often call to minde the ſinfulneſſe and miſery they were guilty of before their converſion.* Doct.

Beloved, this is a ſubject I could never have occaſion to ſpeak to you of before, and yet it is a point of admirable uſe, eſpecially in theſe times, wherein people think that when once they are brought into a ſtate of grace, they muſt live in divine raptures, and revelations, and ſpirituall joyes, above duties and ordinances, and never look back into their former ſinfulneſſe and wickedneſſe they were guilty of before their converſion: Why, here the Epheſians were converted men, and had extraordinary priviledges, they were brought *to ſit in heavenly places in Chriſt Jeſus*; and yet the Apoſtle bids them remember their former ſinfulneſſe and miſery, Remember O you Epheſians that ye were once without Chriſt, and you were Aliens to the Common-wealth

of Israel, &c. therefore you must take heed of this, to think that when you are converted, you must be only rapt up into the third heavens, and never look back into your former condition; you see here the Apostle bids you remember what you were at that time during your unconverted estate, *that you were then without Christ, and strangers to the covenants of promise*, &c. So that you see it is the will of God, that men in a converted estate should often call to minde the sins and misery they were in before conversion.

Now before I come to give you the Reasons of the point, give me leave to premise these three Cautions; when I tell you, that after conversion, you should call to minde your sin and misery before conversion, you must not do it 1. with complacency of spirit; nor 2. with stupidity of heart; nor 3. with despondency of minde.

1. 1. You must not call to minde your former sinfulnesse with complacency of spirit, to please your humours, you must not do as some great men use to do, that have been guilty of great and crying sins; as adultery, drunkennesse, swearing, and the like, in their youth; go tell and boast of them in their age; this is a very great wickednesse: you must call to minde

minde your former ſinfulneſſe not with complacency, but with bitterneſſe of ſpirit, with grief, ſorrow, and perplexity of heart: Many men will tell you large ſtories of the wickedneſſe, that they have committed; but they do it with delight, and if they had ſtrength and abilities they would be guilty of the ſame ſins and wickedneſſes ſtill; which is a moſt ungodly practiſe, and that which the Scripture condemns men for, as in the 23. of *Ezek.* 23. 19, 21. *Yet ſhe multiplied her whoredomes, in calling to remembrance the dayes of her youth, wherein ſhe had plaid the harlot in the land of Egypt; Thus thou calledſt to remembrance the lewdneſſe of thy youth*: the meaning of this is, ſhe called her ſins to remembrance, but it was ſo as to play the whore ſtill, and to be unclean ſtill, ſhe did it with delight and complacency, with content and joy; now I ſay you ſhould call your ſins to remembrance with a great deal of grief and ſorrow, and bitterneſſe of ſpirit, and therefore when young gallants will boaſt of their ſins, and tell how often they have been drunk, and have made others to be ſo; and how often they have plaid the whoremaſter, and have drawn others to do ſo: this is a moſt Diabolicall remembrance. Ezek. 23. 19, 21.

2. You muſt not call your former ſins to remembrance, with ſtupidity of 2.

heart neither. Beloved, there are many men can remember what lewd courſes they have taken, and what wicked lives they have lived; how often they have been drunk and unclean, and the like; and yet are never troubled at the remembrance of it; their hearts do not ſmite them with remorſe and ſorrow, but are like a rock; the ſenſe of ſin never troubles them: this is no way of calling ſin to remembrance, with a blockiſh and ſtupid heart; this is not thanks worthy, but it muſt be done with a broken, and a bleeding, and a contrite heart: And,

3. 3. Take in this caution too, it muſt not be done with deſpondency of minde neither. There are many converted ones, that do call their ſins to remembrance, but it makes them diſcouraged, and unwilling to come to Chriſt, it makes them think that they have no intereſt in the covenant of grace; but this ſhould not be, the true effect that the conſideration of your former ſinfulneſſe ſhould produce, ſhould be your laying your ſouls low, and making them humble, and the more ſenſible of that indiſpenſable need you have of Chriſt, of going unto him for ſalvation and comfort.

Theſe are the Cautions neceſſary to be premiſed; I come now to give you the Reaſons of the point, why it is the will

of

of God, that people in a converted eſtate, ſhould often call to mind the ſin and miſery they were in before converſion, and 1. God will have it ſo, becauſe by ſo doing, you will be provoked the more highly to magnifie and admire the greatneſſe and riches of Gods grace to you; there are none in the world greater admirers of Gods grace & mercy, then thoſe that are moſt ſtudious of their own ſin and miſery: thou wilt never ſolemnly and throughly magnifie Gods mercy, till thou art plunged into a deep ſenſibleneſſe of thine own miſery, till the Lord hath brought thee to ſee in what a miſerable and deplorable condition thou wert in before converſion thou wilt then admire and magnifie the riches of Gods free grace, in bringing thee out of that condition, into the ſtate of grace, as in 1 *Tim.* 1. 13. the Apoſtle *Paul* when he would magnifie the free grace of God to him, ſaith he, *I was a blaſphemer and a perſecutor, and injurious*; and yet through the abundance of Gods free grace and mercy, I have *obtained mercy*: the conſideration of his former ſinfulneſſe did elevate and ſcrue up his heart, to make him admire the free grace of God to his ſoul; that man can never prize liberty as he ſhould do, that never was in priſon: But,

Reaſ. 1.

1. Tim. 1. 13.

2. Another reaſon why God will have it

Reaſ. 2.

it ſo is, becauſe this will be as a ſpur to quicken and ingage men to be more eminent in grace, after their converſion: when a man doth frequently and ſeriouſly conſider how bad and ſinful he was before converſion, it cannot but provoke him now to be more humble and holy, after his converſion. It is very obſervable in *Paul*, that all thoſe ſins and wickedneſſes he was guilty of before converſion, he did moſt of all ſtrive againſt, and labour to excell in the contrary graces after converſion: as firſt before converſion he did labour to hale others to priſon, for worſhiping of Chriſt; but after his converſion, he did labour to draw others to Chriſt: *Act.* 26. 10, 11. *Many of the Saints did I ſhut up in priſon, and gave my voice againſt them, and puniſhed them oft in every City, and I was exceeding mad againſt them, and baniſhed them into other Cities*: and now you ſhall ſee that after converſion, *Paul* did labour to outvie in grace, that evill courſe he was in before; as before converſion, he did impriſon thoſe that did belong to Chriſt, ſo after converſion, he was ſhut up himſelf in priſon, for the cauſe of Chriſt; before converſion, he gave his voice againſt the people of God, but after converſion, he did pray to God for them; before converſion, he did puniſh them often, but afterward he did preach to them

Act. 26. 10, 11.

them often; before converſion, he did compell men to blaſpheme Chriſt, but after converſion, he was very earneſt to perſwade people to believe in Chriſt; he was exceeding mad againſt them before converſion, but afterwards he was ſo exceeding zealous for the people of God, that every one thought he had been mad: and laſtly, before converſion he did perſecute the ſaints to ſtrange Cities, but afterwards he did go preaching of the Goſpell to ſtrange Cities: Oh my beloved let *Pauls* pattern be your task, call to minde your ſin and wickedneſſe in your unconverted condition, but ſo that it may provoke you, that now you are converted, you may labour to abound in grace, as formerly you have abounded in ſin.

3. Another reaſon why God will have us call to minde the ſin and miſery we were in before converſion, is, becauſe this will be a means to kindle a great deal of pity and compaſſion in our ſouls, towards thoſe that remain yet unconverted: this the Apoſtle exhorts us to in *Tit.* 3. 2, 3. *Speake evill of no man,* ſaies he, *be no brawler, but gentle, Shewing all meekneſſe unto all men, for we our ſelves alſo were ſometime fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envie, hatefull, and hating one another:* as if the Apoſtle ſhould

Reaſ. 3.

Tit. 3. 2, 3.

should have said, I *Paul*, and thou *Titus*, we were sinfull as well as they, and did serve divers lusts as well as they once, let us therefore be pitifull, and mercifull, and compassionate towards them, this consideration will greatly provoke us to commiserate poor sinfull souls, the great reason why we pity them no more then we do, is because we do not call to mind our own sinfulnesse, and what we were before conversion.

Reas. 4. 4. Another reason may be this, because the consideration of our former misery, will greatly abate pride in the hearts of converted men; this will be a great means to abate and keep under pride, and advance humility in the hearts of Gods people: Beloved, a good man naturally is apt to be proud, we are not proud of our sins, but of our graces; pride is apt to grow in the best mans heart, and therefore God would have us sometime look back upon what we were, in our unconverted estate, that so that might abate the pride of our spirits: you have an excellent place for this in *Ezek.* 16. 3, 4, 5. compared with the last verse of that chap. Sayes God there to Jerusalem, *Thy Birth and thy Nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite; and as for thy Nativity, in the day that thou wast born, thy*

Ezek. 16. 3, 4, 5.

Navill

Navill was not cut, neither wert thou waſhed in water to ſupple thee, no eye pitied thee to do any of theſe unto thee, but thou wert caſt out into the open field, to the loathing of thy perſon in the day that thou waſt born; that thou maiſt remember, and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified towards thee for all that thou haſt done, ſaith the Lord: They muſt remember their guilt and their ſhame when God is pacified towards them, and when God is reconciled to them; and ſo you have another place for the ſame purpoſe, in *Ezek.* 20. 43. *And there ſhall you remember your wayes, and your doings, wherein you have been defiled, and you ſhall loath your ſelves in your ſight, for all the evill that you have committed.* I remember what *Plutarch* relates of one *Agathocles*, who was advanced from a potters ſon, a low, mean, and contemptible condition, to be King of *Sicilie*, this man when he might have been ſerved every day in golden diſhes, yet he would ſtill have his proviſions brought in earthen diſhes, becauſe ſaies he, I may remember what I was, and what I am, a potters ſon, that ſo I may not be too much lifted up and exalted: why, ſo do you remember what you were, your father a potter, and you a poor miſerable ſinfull creature, and this will abate the pride of your hearts.

Ezek. 20. 43.

5. And

Reaſ. 5. 5. And laſtly, God will have us call to minde our former ſinfulneſſe, becauſe this will make us more watchfull and circumſpect, that we do not run again into thoſe ſins that we were guilty of before converſion; God would not have us do it, to drive us into deſpair, or to queſtion our evidences for heaven, but to make us humble and watchfull, that we run not again into the ſame ſins. Thou maiſt thus think with thy ſelf, Before converſion, I ſpent my dayes in ſin and wickedneſſe, and conſumed my years in vanity and pleaſures, in fulfilling the luſts of the fleſh and of the mind; and the conſideration of this, will lay an engagement upon thy ſoul, to walk more carefully, and prudently, and holily in time to come; this the Apoſtle makes uſe of, in *Epheſ.* 5.8. *You were ſometimes darkneſſe,* (ſaith he) *but now are you light in the Lord, walk therefore as children of the light*; we ſhould now hate and abhorre thoſe ſins that formerly we have delighted in.

*Eph.*5.8.

Uſe. Theſe are the reaſons of the point; I ſhall only make one ſhort uſe of it; which ſhall be of reprehenſion to thoſe, that (notwithſtanding it is the will of God, that men after converſion ſhould call to minde the ſin they were guilty of before converſion) do yet croſſe this doctrine

ſtrine either in their judgement, or practice.

1. This reproves thoſe that do contradict this Doctrine in their judgement, and think that when once they are converted, they muſt never look back upon their former wretchedneſſe, but only now live in Divine raptures, and revelations, and ſpirituall joyes, and comforts: for, 1. If *Pauls* precept be warrantable, then this opinion is unwarrantable, for he tels us that we muſt remember what we were in our unconverted eſtate, that we were at that time without Chriſt, and without hope, and without God in the world. 2. *Paul* tels the Epheſians, that were an elected people, who were elected before the beginning of the world, that they muſt remember that they were dead in treſpaſſes and ſins heretofore, though now they were quickned: and if *Paul* bids them call to minde their former ſinfulneſſe, then why ſhould not we do it? 1.

2. This reproves thoſe that though they do not deny this Doctrine in judgement, yet do not make it their practiſe, to call to minde their former ſins that they were guilty of before converſion: I dare warrant, that many of you can remember what you have done, and what debts have been owing you twenty years agoe, but 2.

bet yet cannot call to minde what ſins you have committed 20. years agoe, it may be ſome of you have been cheaters and ſwearers, adulterers and prophaners, and yet now you never think of it, but imagine all is well : I do not know how to expreſſe what ſad, diſmall and deplorable condition thy poor ſoul is in, thou that doſt never call to minde thy former ſins : But thus much ſhall ſuffice for this firſt Doctrine.

SER-

SERMON, II.

EPHES. 2.12.

That at that time ye were without Christ,——

WE come now to the body and bulk of the words, *That at that time ye were without Christ*, from whence note,

Doct. *That every man during the time of his unregeneracy, is in a condition without Jesus Christ.* Doctr.

My Beloved, If I should tell you now, that when you come home, you should have never a bit of bread to put in your mouths, that all your subsistence and livelyhood should be taken away, that you should be heirs of never a foot of Land, and that you should have nothing at all to live upon, you would count this a hard case, but I tel you my Brethren, that to be without *Jesus Christ* is a far worse case, it is the saddest and miserableſt thing in the world to be without *Jesus Christ*: when I tell you, that you are without *Christ*, I

tell you the ſaddeſt News in the World; but before I can bring home this Doctrine to you, there is one Objection and one Queſtion, that I muſt ſpend a little time in anſwering, the Objection is this:

Object. *Object.* How can it be ſaid of theſe *Epheſians* here that were elected, that before their converſion they were *without Jeſus Chriſt*, Epheſ. 1. 4. for they were *choſen of God in Chriſt before the world was made*, and therefore how can the Apoſtle ſay that when they were born they were *without Jeſus Chriſt*, ſeeing they were *choſen in Chriſt* before the beginning of the world?

Anſw. I anſwer, That the ſame man in a different ſenſe may be ſaid both to be in *Chriſt* and out of *Chriſt*; it is true the Apoſtle ſayes in the firſt chapter, that they *were choſen in Chriſt before the world was.*

1. 1 If you reſpect the eternall decree and determination of God, ſo they were in *Chriſt*, for God did purpoſe to make Jeſus Chriſt a Mediatour between God and man, by whoſe bloud they ſhould be ſaved.

2. 2 Though they were in Chriſt in regard of Gods decree, yet they were without Chriſt in regard of the application of the bloud of Chriſt to their ſouls: for till a man hath Faith, he can make no application of the love of God to him, for he that hath not the ſpirit of Chriſt, he is none

none of his, though they were in Chriſt in regard of the eternall decree of God, yet they were without Chriſt in regard of the actuall application of the love of God to them; for they could not apply to their own ſoules that Chriſt did love them and own them as his children, till they were brought into a converted eſtate.

I come now to the queſtion which I promiſed to reſolve, which is this:

What it is to be *without Chriſt*. *Queſt.*

I anſwer it concludes in it theſe three things; 1 To be without the ſaving knowledge of Chriſt; 2 To be without any actuall intereſt in Chriſt; and 3. to be without any ſpirituall communion with Chriſt. *Anſw:*

Now if you ask me which of theſe is chiefly here meant, that theſe *Epheſians* were without; I anſwer the two former, for they were both without the true knowledge of Chriſt; and alſo without any actuall intereſt in Chriſt.

1 To be without Chriſt is to be without the ſaving knowledge of Jeſus Chriſt: though a man during his unconverted eſtate, may gather together a great deal of notionall knowledge, yet the Scripture doth lay him under this condition, that he is a man without Chriſt. Now a man may be ſaid without the knowledge of Chriſt in theſe 5 particulars. 1.

1. 1 A man may have a *common knowledge* of Christ, and yet be without a spirituall knowledge of Christ, he may have a naturall knowledge by the works of God, by hearing, reading or the like, and yet be without a spirituall knowledge, to know Christ in a spirituall manner.

2. 2 A man may have a *notionall*, and yet be without an *experimentall* knowledge of Christ; and hence it is that the Scripture expresseth the difference between the knowledge of the righteous and of the wicked man; the Lord plants wisdom in the secret parts of his children, but in the outward parts, in the head and in the brain of wicked men, God makes his Children to know Christ in the inward parts.

3. 3 An unregenerate man may have a *contemplative*, and yet be without an *affective* knowledge of Jesus Christ; wicked men may have a speculative knowledge of Christ, they may know Christ as a man knows his neighbour, but now a beleiver knows Christ as a Wife knowes her Husband, a beleiver knows Christ and he loves Christ too, an unregenerate man he may have much light, but he has but little heat in his knowledge, he may grow much in a contemplative, but not in an affective knowledge, he knows what he should

ſhould doe, but he will not doe what he knows. A wicked mans knowledge is like the Moon, it hath light with it but no heat, but a godly mans knowledge is like the Sun, that hath heat as well as light, a Beleever loves Chriſt as well as he knowes him.

4 An unregenerate man he is without an *appropriating* knowledge of Chriſt, he doth not know Chriſt to be his Chriſt, there are none that doe know Chriſt to be theirs but thoſe that doe belong to Chriſt, now in this ſenſe, a man may be a great knowing man, and yet not know Jeſus Chriſt. 4.

5 And laſtly, an unregenerate man, he is without a *practicall* knowledge of Jeſus Chriſt, they know much but doe but little, as in 1 *Tit.* 16. *In their words they profeſſe to know him, but in their works they deny him,* though they know God, yet they glorifie him not as God, they know many things, but will doe nothing: Now put al theſe together, wherein an unregenerate man is without the knowledge of Chriſt, he is without a *ſpiritual* and *experimentall* knowledg, without an *affective*, and *apprehenſive* knowledg & without an *appropriating* and *practicall* knowledge of Chriſt. 5. Tit. 1. 16.

2 To be without Chriſt, implies not onely to be without a ſaving knowledge of Chriſt, but alſo to be without an 2.

actuall interest in Christ, *that at that time you were without Christ*, that is, during the time of your unconverted estate, you were without any reall actuall interest in Christ, from whence observe;

Doctr. Doctr. *That every man during the time of his unregeneracy is without any actuall interest in Christ.*

In the handling of this point, I shall onely doe these three things.

1 I shall shew you the properties of a man without Christ;

2 I shall shew you the characters of a man without Christ; And

3 I shall shew you the misery of a man without Christ: and then come to the Uses.

I. Eight properties of a man without Christ.

1 I shall shew you the properties of a man without Christ, and in treating of this subject, I wish from my soule that if I cannot allure you, yet that I might affright you, and throughly awaken you, to see the indispensable need that you have of getting an interest in Jesus Christ; and here I shall discover to you eight particular properties of a man without Christ.

1 Every man without Jesus Christ he is a *base* man.

2 He is a *bondman*;

3 He is a *beggerly* man:

4 He is a *blind* man:

5 He

5 He is a *deformed* man:
6 He is a *disconsolate* man:
7 He is a *dead* man; and
8 He is a *damn'd* man.

These are the eight properties of a man without *Jesus Christ*: 1 Every man without *Jesus Christ* is a base man; though thou art born of the bloud of Nobles, and though thou art of the off-spring of Princes, yet if thou hast not the Royall bloud of *Jesus Christ* running in thy veins, thou art a *base man*. In *Dan.* 11.21. and in *Psalm.* 15.4. in both those places you read of vile persons; such is every man without *Christ*: and he must needs be so, because it is onely *Christ* that can take off that baseness wherein every one is by nature; as in *Esa.* 43.4. sayes God, *Since thou wer't pretious in mine eyes, thou becamest honourable*, and in 1 *Pet.* 2.7. *Unto you which believe Christ is precious*, it is *Jesus Christ*, that puts a Diamond of honour and glory upon men, they are all base men that are out of *Jesus Christ*, and that in these three respects:

1 They come from a base originall;
2 They commit base actions; And
3 They aim at base ends.

For the 1. every man that is out of *Christ* he comes from a base originall; he hath not his origination from the *Spirit*, but from the *Flesh*, he proceeds not from God

who is the *Father of Lights*, but from the Devill who is the *Prince of Darkeneſſe*.

2. 2 He is baſe becauſe he commits baſe actions, all the actions and ſervices of a Iſa. 64.6. *Chriſtleſſe* man, at the beſt are but as *filthy rags*, and dead works. A man in his unconverted eſtate, he is the ſlave and drudge of the Divell, a worker of wickedneſſe, ſtill fulfilling the deſires of the fleſh and of the minde, being given over to vile affections.

3. 3 He is a baſe man without *Chriſt*, becauſe he aims at baſe ends in whatſoever 1. he does; and that two wayes, 1 In this world he aims at baſe ends in his hearing, reading, praying, and profeſſion of Religion, he mindes himſelf and his owne ends in all: And 2. all his actions tend to baſe ends in another World; as the actions of a man in *Chriſt* tend to Salvation, ſo the actions of a *Chriſtleſſe* man tend to damnation.

2. 2 A man without *Chriſt* is not onely a baſe man, but a *bondman*; this *Chriſt* tels Ioh. 8.36. us of in *John* 8.36. *If the Son make you free then are you free indeed*, intimating that if you have no intereſt in Chriſt to free you from the ſlavery of ſin and Satan, you are ſlaves indeed: this bondage and ſlavery likewiſe conſiſts in three particulars: 1 they are ſlaves to ſin; 2 to the Devill; and 3 to the Law.

1 Every

1. Every Christlesse man he is a slave to sin, in *Joh.* 8. 34. sayes Christ there, *Verily I say unto you, whosoever committeth sin, is the servant of sin*, and in 2 *Pet.* 2. 19. *while they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome, of the same he is brought in bondage.* Every man by nature is a slave to his lusts, and a slave to sin, and to the creatures; God made man Lord over all the creatures, but man hath made himself servant to all the creatures. 1. Ioh. 8. 34. 2 Pet. 2. 19.

2. He is not onely in bondage and slavery to sin, but to the devill too, as in 2 *Tim.* 2. the two last verses, sayes the Apostle, *in meeknesse instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth, that they may recover themselves out of the snare of the Devill, who are taken captive by him at his will.* 2.

3. He is in bondage to the Law, that is, he does nothing in obedience to the Law, and this is the great misery of a man without Christ, he is bound to keep the whole Law of God: there is a very strange expression in *Rev.* 18. 13. Saint *John* tels there that all those that did *worship the Beast, shall cry woe and alas, for Babylon is fallen, and shall cry for the slaves and souls of men*: all wicked men are slaves to Antichrist, to sin and to the Law, and this 3. Rev. 18. 13.

is

is the great misery of an unregenerate man.

3. 3 Thou art not onely a base and a bond man, but a *beggerly* man too without *Jesus Christ*; for all the treasures of grace and mercy are hid and locked up in *Christ* as in a common Magazine or Storehouse: *Col.2.3. In him are hid all the treasures of wisedome and knowledge*; if you are out of *Christ* you have nothing, as *Rev.4.17. Thou sayest thou art rich and increast in goods, and hast need of nothing, and knowest not that thou art poor, and wretched, and miserable, and blind, and naked*; you will grant that he is a poore and beggerly man, that wants these four things, Meat for his belly, cloathes for his back, money in his purse, and a house to put his head in, why in all these respects every man that is out of Christ is a beggerly man.

Rev.4.17.

1. 1. A beggerly man is one that hath no meat to put in his belly, and all you that have no interest in *Jesus Christ* are beggerly, in this regard, because you doe not feed upon that *bread of life*, nor drink of that *water of life*, the Lord *Christ*, whose *flesh is meat indeed*, and whose *bloud is drink indeed*, without which your soules will starve for hunger.

Ioh.6.55.

2. 2. You will say he is a poor man, that hath no cloathes to put on his back: thus every man out of *Christ* is not only poor

but

but naked; *Rev.* 3. 17. *Thou knoweſt not that thou wer't poor and miſerable, and blinde and naked*; that man that is not cloathed with the long *Robes* of *Chriſts righteouſneſſe*, he is a naked man and expoſed to the wrath and vengeance of Almighty God, thoſe men have onely a cloak to cover their ſinfull nakedneſſe and ſhame, that are cloathed with the robes of Chriſts righteouſneſſe. It is ſaid of *Jacob*, that he obtained the bleſſing from his Father by being clad in the garments of his *eldeſt brother*, and ſo are we onely bleſſed by God our Father, as we are cloathed with the robes of our elder brother *Jeſus Chriſt*. Gen. 27.

3. That man is a beggerly man that hath no money in his purſe; why ſo, though your purſes be full of Gold, yet if your hearts be not full of Grace, you are very beggerly men, *Luke* 16. 11. Grace is onely the true riches; all the durable riches are bound up in *Chriſt*. 3.

4. And laſtly, he is a beggerly man that hath not a houſe to put his head in; that is deſtitute of a houſe to lodge in, and a bed to lie on; why ſo, thou that haſt no intereſt in *Chriſt*, when thy dayes are expired and death comes, thou knoweſt not what to doe, nor whither to goe, thou can'ſt not ſay with the godly man that when death takes thee hence thou ſhalt 4.

be

be *received into everlasting habitations*, you cannot say that *Christ* is gone before to *prepare a place for thee in heaven*: So that in these four particulars you see, that a Christlesse man is a very beggerly man, having neither food for his body, nor cloaths for his back, nor money in his purse, nor a house to put his head in, unlesse it be in a dungeon of darknesse, with Devils and damned spirits.

4. Another property of a man without *Christ* is, that he is a *blinde* man: *Rev. 3. 17. and knowest not that thou art wretched, and miserable, and poore, and blind, and naked,* and hence it is, that wicked men during their unregeneracy are called *darknesse*, in *Ephes. 5. 8. You were sometime darknesse, but now are you light in the Lord, walke as children of the light*: So *light is come into the world, and yet men love darknesse rather then light, because their deeds are evils. Jesus Christ* is to the soul that which the Sun is to the earth, take away the Sun from the earth, and it is nothing but a dungeon of darknesse: so take away *Christ* from the Soul and it is nothing but a dungeon of the Devill; though there be a *Christ* in the world, yet if the heart be shut, and *Jesus Christ* be not in thee, thou art in a state of darknesse and blindenesse.

Rev. 3. 17.

Ephes. 5. 8.

Ioh. 3. 19.

5. Every man without Christ, is a deformed man, as you may read in Ezek.

Ezek. 16. 3. 4, 5, 6, 8, 11. and 14. verſes, *Thus ſaith the Lord God, thy Nativity is in the land of Canaan, thy Father was an Amorite, &c.* and in the 6 verſe, *when I paſſed by thee, and ſaw thee polluted in thine owne bloud, I ſaid unto thee (when thou waſt in thy bloud) Live, yea I ſaid unto thee when thou waſt in thy bloud, Live*; when a poor child lies weltring in its bloud, not ſwadled, nor waſhed, nor looked after, what a ſad condition is it in? and thus were you ſayes God; but then read on in the 7. verſe, *I have cauſed thee to multiply as the bud of the Field, and thou haſt increaſed and waxen great, &c.* and ſo again in the 14. verſe, *Thy renowne went forth among the heathen for thy beauty; for it was perfect through my comelineſſe that I had put upon thee,* ſaith the Lord; Intimating that before Chriſt looks upon a Soul, he lies weltring in his own bloud, and not able to help himſelf, but then he becomes comely through Chriſts comelineſſe that is caſt upon him; if you want Chriſt, you want your beſt ornament: a man without Chriſt is like a body full of ſores and botches, he is like a dark houſe without light, and like a body without a head, and ſuch a man muſt needs be a deformed man. Ezek. 16. 3, 4, &c.

6. Another property of a *Chriſtleſſe* man is that he is a *diſconſolate* man, *Chriſt* is the onely ſpring of comfort, and the fountaine of all Joy and conſolation, take 6.

take away *Christ* from the Soul, and it is all one, as if you did take away the Sun from the firmament; if a man hath all the blessings in the world, yet if he want *Christ*, he wants that which should sweeten all the rest of his comforts. In *Exod.* 15.23.25. you read there of *the waters of Mariah*, they were so bitter, that none could drink of them, but then the Lord shewed *Moses* a *tree*, which when he had cast into the waters, the waters were made *sweet*; why *Jesus Christ* hee is this *tree*, that sweetens the bitternesse of any outward affliction, and he can make all thy sorrows to flee away; there is nothing in the world that sweetens the comforts, and gives us joy, in the possession of the things of this world, more then the having an interest in *Jesus Christ*: it is not (Beloved) the having of much of the creature in your house; but the having of Christ in your hearts, that makes you live comfortably; all the bread you eat will be but *bread of sorrow*, if you doe not feed upon the Body of *Jesus Christ*, and all your drink will be but *wine of astonishment*, if you donot drink of the bloud of *Iesus Christ*; without an interest in *Christ*, al your comforts are but crosses, and al your mercies are but miseries, as in *Job* 20. 22. *In the fulnesse of his sufficiency he shall be in straits*, though you have abundance of

Iob 22.20.

the

the things of this life, though you have more then enough, yet if you have not an intereſt in *Chriſt*, you have nothing.

7. Another property of a man out of *Chriſt* is that he is a *dead* man. You know that common place in 1 *Joh.*5.12. *He that hath the Son he hath life, and he that hath not the Son he hath not life*, hence we read in *Ephe.*2.1. that unregenerate men *are dead in treſpaſſes and ſins*, and the reaſon is becauſe that *Chriſt* is a Believers life: *Col.* 3. 3. *Our life is hid with Chriſt in God*, take away *Chriſt* from a man and you take away his life, and take away life from a man and he is a dead lump of fleſh; unregenerate men are termed ſtrangers to the life of godlineſs, & therefore muſt needs be dead in their ſins, though they doe injoy the life of a man, yet if the life that he lives be not by the Faith of the Son of God, he is ſpiritually dead: As for example, you know a dead man he feels nothing, doe what you will to him, he does not feel it; ſo a man that is ſpiritually dead, he does not feel the weight of his ſinnes, though they are a heavy burden preſſing him down into the pit of Hell, he is a ſtranger to the life of godlineſſe, and paſt feeling, given over to a reprobate ſenſe, ſo that he feels not the weight and burden of all his ſins.

7.

Ioh.5.12.

Eph. 2. 1.

Col.3.3.

1.

2. A dead man he has a title to nothing

2.

thing here in this life, though he were never ſo rich, yet he loſeth his title to all; and his riches goes from him to another; why ſo, being ſpiritually dead, you can lay claime to nothing, neither to grace, or mercy, heaven or happineſſe by *Jeſus Chriſt*.

3. 3. A dead man is ſtill rotting and returning to the duſt from whence he came; and ſo a man that is ſpiritually dead he falls from iniquity to iniquity, and from one ſinne to another, till at laſt hee drops down into Hell fire.

8. 8. The laſt property of a *Chriſtleſſe* man is, that hee is a *damned* man, if hee live and dye without *Chriſt* hee is a damned man. So *Joh. Hee that beleeveth not, hee is condemned already*, he is as ſurely damn'd as if hee were in hell already, he that is without Jeſus Chriſt, muſt needs goe without Heaven, for Heaven and Glory and Happineſſe are entayled upon him; Heaven is given to none, but thoſe that are heirs together with *Chriſt*, and therefore you that are without *Chriſt* muſt needes be without Heaven, and conſequently without happineſſe and ſalvation, and therefore muſt needes be damn'd. So that you ſee in theſe eight particular properties, in what a ſad and miſerable condition every *Chriſtleſſe* man is in, and oh! that what

Ioh. 3.18.

what has been now declared concerning the wretchednesse of a Christlesse man, might provoke every soule of you to a holy eagernesse and earnestnesse of spirit, above all your gettings to labour to get *Jesus Christ.*

SERMON, III.

EPHES. 2. 12.

That at that time ye were without Christ,——

WE come now to the 2. Queſtion, which I promiſed you to reſolve.

Queſt. *What are the Characters of a Man without Jeſus Chriſt?*

This Querie is very neceſſary, becauſe hereby we may know, whether we are the men that are without Jeſus Chriſt or no; now I ſhall reduce theſe characters of a *Chriſtleſſe* man into theſe ſeven heads, and go over them very briefly,

Seven Characters of a man without Chriſt.

1. That man that is without the Spirit of Chriſt, he is without any reall actuall Intereſt in Chriſt: this the Apoſtle layes down to us in ſo many expreſſe terms in *Rom.* 8. 9. *If any man hath not the Spirit of Chriſt, he is none of his: Chriſt* and the *Spirit* are inſeparable companions; have

1.

Rom. 8. 9.

have the one, and you enjoy the other; want the one, and you are without the other; And here (beloved) to apply this more particularly, you are without any intereſt in Chriſt, if you are without the Spirit of Chriſt in the threefold operation of it.

1. If you are without the *enlightning* work of the Spirit, to teach your minds to know Chriſt. 1.

2. If you are without the *inclining* work of the Spirit, to draw your hearts to love Chriſt; And 2.

3. If you are without the *conſtraining* work of the Spirit, to impower your wils to obey Chriſt. 3.

If you are thus without the Spirit of Chriſt, in theſe three particulars, you can lay no juſt claim, to any intereſt in Jeſus Chriſt. With what face therefore can any of you lay claim to Chriſts perſon, that are not guided by his Spirit, but are led by the corrupt dictates of your own hearts, and follow the deſires of the fleſh and of the minde? you that are thus, can lay no claim to Jeſus Chriſt, for whoſoever hath not the Spirit of Chriſt, he is none of his: this is the firſt character.

2. He that is without any ſaving power, derived from Jeſus Chriſt, enabling him to mortifie his boſom luſts, that man is without Jeſus Chriſt, as in *Gal.* 5. 24. 2.

Gal. 5. 24. the Apoſtle tels us there, that *they that are Chriſts, have crucified the fleſh with the affections and luſts*, thereby intimating, that they that have not crucified the fleſh with the affections and luſts thereof, have no intereſt in the Lord Jeſus Chriſt: when Chriſt came in the fleſh, we crucified him, but if ever Chriſt comes into thy ſoul, he will crucifie thee; they that are Chriſts, they do crucifie the fleſh: Chriſt will be avenged on thy ſins, and crucifie thy luſts, and kill thy corruptions, when he comes into thy ſoul. But here (beloved) I do not mean a totall ſubduing of ſin, as if every luſt and corruption ſhould be quite ſubdued; but only thus far, to give a deadly blow to ſin, that ſin ſhall not reign nor bear ſway in thy ſoul as it hath done formerly: ſin in the heart of one that is in Chriſt, ſhall be like thoſe Monarchs ſpoken of in *Dan.* 7. 12. it is ſaid Dan. 7. 12. *their Dominions ſhall be taken away, but their lives ſhall be prolonged for a little ſeaſon*; juſt ſo it is with ſin in the heart of a beleever, the *dominion* of ſin is taken away, but the *life* and *beeing* of it is preſerved for a little ſeaſon: there ſhall be ſome remainders of ſin ſtill, in the beſt of Gods ſervants, but ſin ſhall not *reign* in their mortall bodies; and therefore you that never had any power to mortifie your ſins, that never had any bridle of reſtraint to any of your luſts

luſts, lay no claim to *Jeſus Chriſt*, for *they that are his have crucified the fleſh with the luſts thereof.* I might here make uſe of a ſtory (that I have often told you of) in the Hiſtory of *Scotland*, there is mention made of an Iſland, ſituate in the midſt of the ſea, between *Scotland*, and *Ireland*, and there was a great controverſie between the two Nations, to which of the Kingdomes this Iſland did belong, and a great Politician to decide the controverſie, commands a great company of Toads and Frogs to be gathered together, and put into the Iſland, and if theſe venomous and unclean beaſts ſhould live there, then the Iſland belonged to *Scotland*, but if they died, then it belonged to *Ireland*, for no unclean creature does inhabit there: juſt ſo it is with us; there is a great controverſie between Chriſt and the Devil, to which thy ſoul does belong, why now if poyſon-ſome luſts, and venomous ſins, can live and thrive in thy ſoul, then you belong to the Devil; but if theſe luſts and ſins die in your ſoul, then you belong to Jeſus Chriſt. Gal. 5. 24.

3. Another Character is this, that man that is without unfeigned love to the perſon of Chriſt, that man is without any intereſt in Chriſt; for every one that hath Chriſt loves him, and every one that hath him not, loves him not: 1 *Cor.* 16. 2. *If any man love not the Lord Chriſt, let him be ac-* 3.

curſed, he that does not love Chriſt, hath no intereſt in Chriſt, and ſhall be accurſed when Chriſt ſhall come to judgement.

Object. *Object.* But ſome will be ready to ſay, if this be ſo, that the not loving of Chriſt, be an argument of the not having of Chriſt, why then I think I am well enough, for I do love Chriſt with all my heart.

Anſ. *Anſw.* I will tell thee in the very words of Chriſt, who it is that loves him:

Ioh. 14. 24. *Joh.* 14. 24. *He that loveth me not, keepeth not my ſayings*; does not thy conſcience tell thee O man, that thou doſt not care for any command of Jeſus Chriſt? let him command what he will, you will do what you liſt; you ſee here Chriſt tels thee plainly, that *he that loveth him not, keepeth not his ſayings*; I beſeech you therefore in the fear of God, take heed of deceiving your own ſouls, in thinking you love Chriſt, when there is no ſuch matter, but labour to love him in truth, and evidence your love to him, by keeping of his Commandements.

4. 4. That man that is without any ſaving knowledge of Chriſt, is without any actuall intereſt in Chriſt, there is no man that hath Chriſt, but knows Chriſt; (Miſtake me not) I do not ſay that every man that hath Chriſt knowes he hath him, for a man may

may have Chriſt, and yet not know of it, for the preſent; but this I ſay, he that hath an intereſt in Chriſt, whoſoever he be, he muſt know Chriſt in part. *Joh.* 8. 54, 55. *You ſay that God is your God, and yet you have not known him*, 'tis a very ſtrange place, you ſay that God and ſalvation by him, and all is yours, and yet you have not known him. (Oh my beloved) you ſay you have Chriſt, and yet you have not known Chriſt, he himſelf will convince you at the laſt day, of laying a falſe claim to him, read *Joh.* 1. 12. compared with the 24. and 26. verſes. Joh. 8. 54, 55.

Now when I tell you that a man without the knowledge of Chriſt, is without any intereſt in Chriſt, I do not ſay, that thoſe are without Chriſt, that have not ſo great a meaſure of knowledge as other men have; but when you are without the knowledge of Chriſt, accompanyed with theſe two circumſtances, then I can ſafely pronounce you, to be a Chriſtleſſe man:

1. If you be without the knowledge of Chriſt, and yet ſit down contented in your ignorance, neither deſiring, nor labouring after the knowledge of him, then I may ſafely ſay, that for the preſent thou art without Jeſus Chriſt, if you are like thoſe ſpoken of in 2 *Pet.* 3. 5. *For this they are willingly ignorant of, that by the word of God* 1. 2 Per. 3. 5.

God, the heavens were of old, and the earth ſtanding out of the water, and in the water: or
Iob 21.14. like thoſe in *Job* 2.14. *That ſay unto God, Depart from us, for we deſire not the knowledge of thy wayes*: if you are ſuch as theſe, I can ſafely pronounce you to be Chriſtleſſe men,

2. 2. Not only when you are contentedly ignorant, but likewiſe when with obſcurity in your Judgements, you adde obſtinacy in your wils; when thou are an Ignorant, and doſt not know, and wilt not know, that haſt not learned, and yet will not learn, but art like thoſe ſpoken
Pſai.82.5. of in *Pſal.* 82.5. *They know not, neither will they underſtand*, he does not ſay, *they know not, neither do they*, but *neither will they underſtand*; a godly man may have the former of theſe: although you be very ignorant, yet if you deſire to know, you may have an intereſt in Chriſt; but I am bold to ſay (in caſe you are ignorant and yet ſit down contentedly and do not care to know more, and obſtinately and will not learn more) that you have no intereſt in Chriſt, and therefore keep off your hands from Chriſt, lay no claim to him, for you have nothing to do with him, he is none of yours.

5. 5. Another Character is this, that man that is without a hearing ear to the voice of Chriſt, and an obedient heart to the

mands of Chriſt, that man hath no intereſt in Chriſt: I ſhall give you two plain texts of Scripture to prove this, one is in *Joh.* 8.47. *He that is of God heareth Gods word, you therefore hear them not, becauſe you are not of God*; they that are of God, hear his Word; thoſe that belong to Chriſt, and have an intereſt in him, hear his Word, not only with the ear, but with the heart, and ſo in 1 *Joh.*4.6. ſaies the Apoſtle, *We are of God, he that is of God, heareth us; he that is not of God, heareth not us; hereby know we the ſpirit of truth, and the ſpirit of error*: and therefore thou obſtinate and ſtout hearted wretch, that canſt lie like a flint under the Word of God, and ſuffer no command to make impreſſion upon thy ſpirit; verily thou canſt lay no juſt claim to Ieſus Chriſt. Ioh. 8.47.

6. That man that uſes greater induſtry, and takes greater complacency in the acting and committing of ſin, then ever he did in the exerciſe of any grace or the performance of any duty, that man is without Ieſus Chriſt. You have an excellent place for this purpoſe in *Joh.*3.8.10. *He that committeth ſin, is of the Devill*, he doth not ſay, he that *does ſin* is of the Devill, but he that *commits ſin* with delight, that makes a trade of ſin, he is of the Devill, and ſo on in the 10. verſe, *In this the children of God are manifeſt, and the children of the Devill*; 6.

vill; *whosoever doth not righteousnesse, is not of God*, he does not belong to God, he that does not righteousnesse with delight, and complacency, with joy and industry: as he that doth *commit sin*, that is, act it with delight, and makes a trade of it, *is of the Devill*, so he that *does not do righteousnesse*, that is, with delight, and joy, and chearfulnesse, that man is not *of Christ*: you then that can sin with delight, but perform holy duties with a flat, and dead, and dull spirit, you that never took so much delight to sanctifie the Sabbath, as you have done in prophaning of it, you that never took so much delight, in the performing of duties to God, as you have been in sinning against God, lay off hands from Iesus Christ if your hearts be full of sin, you can have no interest in him; In *Joh.* 9. 16. some of the Pharisees said, *this man is not of God, because he keepeth not the Sabbath*: This had been a very good argument, had it been well applyed, had Christ indeed not kept the Sabbath; if it may be truly said of you, that thou dost not make conscience of keeping of the Sabbath, or of performing any holy duties, I can truly say of you, that you are not of God: now then examine your selves by this argument, whether you are of God or no; if you do prophane the Sabbath day, and make no conscience

Joh. 9 16.

of

of performing holy duties, nor of ſinning againſt God; this ſhewes that you are not of God; that man that acts ſin with more delight then he performes holy duties, hath no intereſt in Chriſt, as in 1 *Joh.*5.18. *He that is born of God ſinneth not*, that is, he doth not commit it with that delight and complacency as wicked men do; but he that belongs to God, he *keepeth himſelf pure; and that wicked one toucheth him not*; that is, not ſo, as to make him commit ſin in the former ſenſe, but he keepeth himſelf, he will not give himſelf to commit ſin with that cheerfulneſſe as wicked men do; and therefore ſaith the Apoſtle, *we know that we are of God, and the whole world lyeth in wickedneſſe.* 1 Joh.5.18. 1 Ioh.5.19.

7. The laſt Character is this, that man is without any intereſt in Chriſt that backſlides from the wayes of Chriſt, both in judgement, and in practiſe: (Beloved) when a man ſhall backſlide from the truth of Chriſt in judgement, and from the exerciſes of holy duties in practiſe, when he backſlides both theſe wayes, he is not with Ieſus Chriſt: 2 *Joh. v.* 9. *Whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt hath not God, but he that abideth in the Doctrine of Chriſt, he hath both the Father and the Son*; that man that ſins both in judgement and in practiſe, he is not of God; but he that abides in the truth of God both 7. 2 Ioh. v.9.

both in judgement, and in practiſe, he hath both the Father and the Son.

Oh therefore I beſeech you in the fear of God, look about you, to ſee whether you are the men that have a reall actuall intereſt in Chriſt or no. Are you ſuch men as are without the ſpirit of Chriſt? or are you without a ſaving power derived from Chriſt, enabling you to mortifie your boſome luſts? Are you without an unfeigned love to the perſon of Chriſt? or without a true and ſaving knowledge of Chriſt? Are you contentedly ignorant of Chriſt, and care not to know more? or are you obſtinately ignorant, and will not learn more? Are you without a hearing ear, and an obedient heart to the Word of Chriſt? Doe you take greater induſtry, and complacency in the committing of ſin, then ever you did in the performance of any holy duty? Or do you backſlide from the wayes of Chriſt both in judgement, and in practiſe? If there be a concurrence of theſe ſeaven Characters in you, then conclude that you have no intereſt at all in Chriſt, conclude then that at this time you are without Ieſus Chriſt. Thus now I have done with the ſecond Queſtion which I promiſed you to anſwer, I ſhall now ſpend a little time in winding up what I have ſaid in a practicall Uſe, and then come to the third Queſtion.

And

And in the application of this I ſhall direct my ſpeech to two ſorts of people: 1. To thoſe that are plunged into a ſpirituall deluſion, to ſay they have an intereſt in Chriſt when they have not: 2. To thoſe that ſay they have not an intereſt in Chriſt when they have.

1. To you that ſay you have an intereſt in Chriſt, when you have not; give me leave to propound theſe 3 or 4 queſtions to you: 1. Let me ask this queſtion, Were you ever without Chriſt, yea or no? If you anſwer no, then let me tell you thus much, that that man that ſaies he had Chriſt ever, I may ſafely ſay he had Chriſt never: thou that doſt ſay that thou hadſt Chriſt ever ſince thou wert born, I can ſafely ſay that thou hadſt Chriſt never ſince thou wert born, for every man is born a Chriſtleſſe man, 1.

2. Thou that ſayeſt thou haſt an intereſt in Chriſt, let me ask you this queſtion, How came you by your intereſt in Chriſt? Do you think that Chriſt fell from heaven, into your boſome whether you would or no? How came you by Chriſt then? Did you ever make a powerfull prayer unto God for him? Did you ever ſigh, and ſob, and cry mightily unto God for him? Did you ever ſee your miſery without him? and beg the Father earneſtly for him? for God is not prodigall of his 2.

his ſon to give him to thoſe that never ask him.

3 3. Let me ask you this queſtion, Did you ever ſee an abſolute neceſſity in your own ſoul, of getting an intereſt in Ieſus Chriſt? were you ever ſenſible of the want of Chriſt, and of the worth of Chriſt, of the need you have of Chriſt, and in what a ſad, and miſerable, and deplorable, and damnable condition you are in without Chriſt? if you are not ſenſible of this, you are to this day without Ieſus Chriſt.

4. 4. Let me aske you this queſtion, How can you evidence that you have an intereſt in Chriſt, by your walking? what ſaith the Apoſtle in 2 *Cor.* 5. 17. *If any man be in Chriſt, he is a new creature, old things are paſſed away, and all things are become new*; are you new creatures? are all your old ſins paſſed away? the Apoſtle tels you, that *they that are Chriſts, have crucified the fleſh with the affections and luſts*: why now, haſt thou killed any luſt in thy heart, or rather doe not every luſt reign in thee, with as much power as ever they did? If it be ſo, then ſurely you have no intereſt in Chriſt at all.

2 Cor. 5. 17.

Thus much for the firſt ſort of people, thoſe that are plunged into a ſpirituall deluſion, we come now to the ſecond ſort of people, thoſe that are doubting and perplexed ſouls, that ſay they have not an

2. intereſt,

intereſt in Chriſt when they have; thoſe which ſay they are without Chriſt, when indeed they are not, as there are many ſuch people in the world: now to ſuch as theſe I have two or three words of conſolation. 1. Let me ſpeak this for your comfort, it is a very ordinary thing with the people of God, to paſſe very hard and uncharitable ſentences upon their own ſouls, and to run upon very ſad miſtakes in reference to their own ſalvation. A childe of God he ſees ſo many luſts in his own heart, and ſo many ſins within him, that he can ſcarſe have a charitable thought of his own ſoul, as *David* when he ſaid, *The Lord had forſaken him, and caſt him off for ever*: godly men are very apt to paſſe very harſh cenſures upon their own ſouls.

2. Let me tell you this for your comfort, you may have Chriſt, and yet not know that you have him; it may be with you as it was with *Mary Magdalen* when ſhe was talking to Chriſt face to face, yet ſaies ſhe, *they have taken away my Lord, and I know not where they have laid him*; ſo you may have an intereſt in Chriſt, and yet not know of it; in *Joh.* 14. 4. Chriſt told his Diſciples there, ſaies he, *Whither I go you know, and the way you know*, Thomas *ſaith unto him, Lord we know not whither thou goeſt, therefore how can we know the way*? Now the

2.

Joh. 20. 13.

Joh. 14. 4.

the reaſon why they did not know, as *Auguſtine* well obſerves, was becauſe they did not know their own thoughts, they thought they did not know, but yet Chriſt he knew that they did know, it is with a beleever ſometimes as it was with *Benjamin*, the cup was in his ſack, and yet he did not know of it: now *Benjamin* was the beloved of *Joſeph*, ſo you may be the beloved ones of Chriſt, and yet not know of it.

3. 3. To you that think you are without Chriſt, when you are not; let me tell thee this for thy comfort, though the having of Chriſt, be indiſpenſably neceſſary for the bringing of our ſouls to heaven, yet the knowing that we have Chriſt is not ſo much neceſſary. As it is with a man aſleep in a ſhip, the ſhip may bring him home ſafe to the harbour, and yet he not know of it: ſo Chriſt may bring his through a ſea of boiſterous afflictions and temptations to heaven, or haven of reſt, and yet we not know of it, till we come there.

4. 4. Let me tell you this likewiſe for your comfort, though you do not know that Chriſt is yours, yet Chriſt doth know that you are his: Wil you count your child an unhappy childe becauſe he does not know that you are his father? 'tis no matter though the childe does not know that you

you are his father, ſo long as you know that he is your childe; ſo it is no great matter though you do not know, that Chriſt is yours, ſo long as Chriſt knowes that you are his, for *the foundation of the Lord ſtandeth ſure, the Lord knowes who are his.* Thus now beloved I have done with this uſe that belongs to this examination, both for thoſe that ſay they have Chriſt, when they have not; and alſo for thoſe that ſay they have not Chriſt when they have.

2. Tim. 2. 19.

E SER-

SERMON, IV.

EPHES. 2. 12.

That at that time ye were without Christ,——

I Come now to the 3. Query which I promiſed to handle, which is this; to ſhew the miſery and ſad condition of a man without an intereſt in Jeſus Chriſt: and Oh that I could ſpeak it, and you hear it, with a bleeding heart, to ſee in what a diſmall, and doleſull, and deplorable condition, every poor ſoul in the world without Chriſt is plunged into: I ſhall reduce all that I have to ſay, touching this particular, under thaſe two heads, to ſhew you 1. Poſitively, what he undergoes: and 2. Privatively, what he wants: I ſhall run over them briefly.

1. 1. For the Poſitive part, the miſery of a man out of Chriſt, lies in theſe three particulars: there are theſe three great evils, that every man out of Jeſus Chriſt lies under. 1. A

1. A man out of Chriſt, is ſurrounded and compaſſed about with miſery, which way ſoever he turns himſelf, and to illuſtrate this the more fully, I ſhall hear lay you down 8. particulars, wherein a Chriſtleſſe man is compaſſed about with miſeries on all ſides; thou art ſurrounded with miſery, Oh Chriſtleſſe man, if thou looke ſt either outward, or inward; upward, or downward; forward, or backward; on thy right hand, or on thy left; nothing but miſeries accompanies thee. 1. If thou looke ſt *outward*, all the creatures are armed againſt thee; and hence it is ſo often expreſt in Scripture, that the *Beaſt ſhall be at war with the wicked*, but *at peace with the godly*: all the creatures are againſt thee to avenge their maſters quarrell. 1.

2. Look *within* thee, and there you ſhall finde a galling, an accuſing, and a condemning conſcience, haling thee to the judgement ſeat, and witneſſing againſt thee, thy conſcience ſhall be like a thouſand witneſſes, to witneſſe againſt thee, and to regiſter and enroll all thy ſins till the day of judgement. 2.

3. Look *upwards* into the heavens, and there is nothing but an angry God, a ſevere Judge; that hath a flame of fire, a furbiſhed ſword, and a ſharp arrow, and all againſt thee, as in *Rom.* 1. 18. the wrath of God is revealed from heaven, againſt all 3

ungodlineſſe and unrighteouſneſſe of men, that hold the truth in unrighteouſueſſe.

4. 4. If you look *downwards*, there is death ready to receive you, which is but as a back-door to let you into hell, and if you look lower, there is nothing but a dungeon of darkneſſe, where infernall ſpirits are reſerved in chains of darkneſſe, to the judgement of the great day. Which way ſoever a Chriſtleſſe man looks there are nothing but miſeries accompanie him; if he looks outward, there the creatures are againſt him; if he looks inward, there is a galled, and accuſing conſcience ready to accuſe him; if he look above him, there is an angry God againſt him; if he look below him, there is the Devill ready to receive him: a Chriſtleſſe man is in a moſt ſad and dolefull condition, as I might exemplifie by this familiar ſimilitude; Suppoſe a man were falling into a great and dark dungeon, wherein there were nothing but Toads and Serpents, and all manner of venomous beaſts, and as he were falling in, ſhould catch hold of a twig of a tree that might grow over the mouth of the dungeon; and then ſuppoſe a lean beaſt ſhould come and begin to gnaw and bite off that twig, what a miſerable caſe would that poor man be in? why juſt ſo it is with thee oh Chriſtleſſe man,

man, thy life is this twig, and death is the lean beaſt, that is biting off this twig of life, and then thou falleſt down into a dungeon of darkneſſe, there is nothing but the twig of life between thee and hell.

5. If you look *before* you, there is nothing but miſery likewiſe approaching thee; and theſe are the ſnares and temptations the Devill layes in thy way to enſnare thee, and intice thee to ſin; there is not a ſtep thou treadeſt, nor any company thou goeſt into, but the Devill laies a trap to enſnare thee. 5.

6. If you look *behinde* you, there is nothing but a huge heap of paſt ſins unrepented of, unſatisfied for, and unpardoned, that are able to ſink thee into the bottomleſſe pit of hell, how then canſt thou think of thy paſt ſins but with a ſad heart? how dreadfull is it to conſider how many thouſands of ſins thou haſt been guilty of, and yet never haſt been humbled for them, nor never ſhed one penitentiall tear for them; the guilt of the leaſt of them, being enough to plunge thee into hell for ever? 6.

7. Look on thy *right hand*, and there are all the bleſſings of God, all thy fulneſſe and proſperity; thy riches, and great eſtate, are all made a curſe to thee: God gives a wicked man riches for his hurt, 7.

Eccles. 5. 13. *Prosperity shall kill the soul of the wicked*: Oh Christlesse man thy riches and prosperity, are all instruments and means to further thy everlasting ruin and destruction.

8. 8. Look on thy *left hand*, and there are all the miseries, and afflictions, and sufferings, and reproaches, and diseases, and sad accidents that you meet with, as so many forerunners of those unutterable, and untolerable, and unsupportable sufferings, which a Christlesse man shall undergoe to all eternity.

Oh then unhappy man that thou art, that hast not an interest in Jesus Christ, without thee, and within thee; above thee, and below thee; before thee, and behinde thee; on thy right hand, and on thy left, there are nothing but miseries accompanies thee on every side; Thus much for the first positive part, of the misery of a Christlesse man: it is a very sad point that I am now upon, and therefore I shall sweeten all in the close, with two or three words of consolation. But,

2. 2. (Beloved follow me now) Thou that art a Christlesse man or woman, thy misery in the positive part of it lies in this, there will be nothing in the world so dismall and intolerable to thy soul, as the apprehensions of a God without Jesus Christ: God that is an amiable, and desireable,

ſireable, and an univerſall good in Chriſt, yet out of Chriſt, this great God that is ſo good and rich in mercy, and free in grace, is cloathed with red, and Scarlet; you that are out of Chriſt, cannot look upon God, but with dreadfull apprehenſions of him: you cannot look upon God, as a *God of mercy* to pardon you, but as an *angry Judge* ready to condemn you; not as a *friend* that ſeeks your welfare, but as an *enemy* that ſets himſelf in battel array againſt you, to ruin you: you cannot look upon him as the *Rock of Ages*, in the clifts whereof you may finde ſafety, but as a *burdenſome ſtone*, the weight whereof will beat you down and grinde you to powder: you cannot look upon God as a *Refiners fire*, to purge away your droſſe, but as a *conſuming fire* and everlaſting burning to conſume you to aſhes; theſe, theſe are the awakening, and ſoul-affrightning apprehenſions, which every poor ſoul that hath not an intereſt in Chriſt, muſt ſee, the apprehenſions of God will be very dreadfull to you.

3. Your miſery in the poſitive part of it, lies in this, that all the creatures and bleſſings you injoy in the world are a curſe to you; for all bleſſings are given in and through Chriſt, there is no bleſſing given thee as a bleſſing, nor no mercy as a mercy, if Chriſt which is the mercy of all mercies be not given to thee: and here I ſhall 3.

ſhew you your miſery in this particular, under theſe five heads.

1. 1. To have an eſtate is a bleſſing of God, but yet all the eſtate, and revenues, and ſubſtance which you have gotten, by the labour of your hands, and the ſweat of your browes, are all accurſed to you, if you have not an intereſt in Jeſus Chriſt, as in *Deut.* 28. 17, 18 *Curſed ſhalt thou be in the City, and curſed ſhalt thou be in the field; curſed ſhalt thou be in thy basket, and in thy ſtore; curſed ſhalt thou be in the fruit of thy body, and of thy land, in the increaſe of thy kine, and in the flocks of thy ſheep; curſed ſhalt thou be when goeſt forth, and curſed when thou comeſt in*: and ſo in *Job* 20. 15. *He ſhall ſwallow down riches, but he ſhall vomit them up again*: and in *Eccleſ.* 5. 13. ſaies *Solomon*, *There is a ſore evill which I have ſeen under the ſun, namely, riches kept for the owners thereof to their hurt.*

2. 2. You are curſed in your houſe likewiſe, as in *Job* 28. 15. *The terrours of God ſhall dwell in the tabernacles of the wicked, and brimſtone ſhall be ſcattered throughout his habitation*: and ſo in that place I noted before, *Deut.* 28. 19.

3. 3. He is curſed in his name, as in *Prov.* 16. 7. *The name of the wicked ſhall rot.*

4. 4. He is curſed in his calling, as in *Prov.* 21. 4. *The plowing of the wicked is ſin*, and in *Deut.* 28. 20. *The Lord ſhall ſend upon thee*

thee curſing, vexation, and rebuke, in all thou ſetteſt thy hand unto, for to doe.

5. He is curſed not only in his eſtate, in his houſe, in his Land, in his calling, but in his eating and drinking too; you have a ſtrange expreſſion for this in *Job* 20. 23. *When he is about to fill his belly, God ſhall caſt the fury of his wrath upon him, and ſhall rain it upon him when he is eating*: ſo in *Pſal.* 38. 30, 31. *While the meat was yet in their mouthes, the wrath of the Lord came upon them.* 5.

Thus then you ſee the poſitive part of mans miſery out of Chriſt, what he undergoes: We come now to ſhew you the privative part of his miſery, what he wants; and here very much might be ſpoken in declaring the miſery of a Chriſtleſſe man in the privative part of it, in thoſe things which he wants in being without an intereſt in Chriſt; but I ſhall run over this briefly, and compriſe all that I have to ſay to you under theſe ſix heads, and then come to the application: firſt then, are you without Chriſt? why then you are without ſtrength, as in *Joh.* 25.5. *Without me you can do nothing*, ſaies Chriſt; nay *Paul* goes further in 2 *Cor.* 3. 5. *We are of our ſelves as of our ſelves*, ſaies he, *not able to think a good thought, but all our ſufficiency is from God*: herein lies the miſery of a man out of Chriſt, he is able to do nothing, he is like *Sampſon* without his hair, he Ioh. 25. 5. 2 Cor. 3. 5.

he that before could break Iron bands like ſo many ſtrawes, now his ſtrength was no more then another mans: (Beloved) you are very weak indeed, if you want Chriſt, in *Eſai.* 45.54. it is ſaid there, that *Chriſt is made unto a beleever, righteouſneſſe and ſtrength*; now if you want Chriſt, you want *righteouſneſſe* by way of acceptance, and you want *ſtrength* by way of aſſiſtance. But here to branch out this more particularly, I ſhall ſhew you in five particulars, wherein a man without Jeſus Chriſt wants ſtrength.

1. Rom. 8. 26. 1. Every man out of Chriſt, wants ſtrength to perform any duty, as in *Rom.* 8. 26. *We know not what to pray for, as we ought*, we are able to do nothing that is ſpiritually good of our ſelves, all our duties and ſervices, without the righteouſneſſe of Chriſt added to them, are but like ſo many ciphers, now you know put 1000. ciphers together, and they make no ſum, but if one figure be prefixt to them, they make an innumerable number; why ſo all our duties of themſelves are worth nothing, but then Chriſt being added to them, that puts an eſtimate upon them, and makes them of a conſiderable value and worth.

2. 2. You are without ſtrength to exerciſe any grace, a dead man is as well able to ſtir, as a man without Chriſt is able

able to ſtep one ſtep heaven-ward; if God ſhould ſay, I will ſave thy ſoul and give thee heaven, couldſt thou but perform one duty, or exerciſe one Grace, thou couldſt not do it, and therefore Chriſt tels us in *Joh.*15. *Unleſſe you be in me, you can bring forth no fruit.*

3. Without Chriſt thou art without ſtrength to ſubdue any luſt; Oh how unable art thou to keep under a predominant and a turbulent luſt, every ſin will prevail and domineer in thy ſoul, in *Gal.* 2.20. ſaies *Paul, I have crucified ſin, yet not I, but Chriſt that liveth in me*: the meſſenger of Satan, that was ſent to buffet *Paul*, had prevailed over him, if Chriſt had not helped him; you are not able to ſubdue any luſt without Chriſt. 3. Gal.2. 20.

4. You are without ſtrength to reſiſt any temptation; in *Epheſ.* 6. 10. *Paul* exhorts them there, to *be ſtrong in the Lord and in the power of his might*, not in the power of their own might, for they were not able to ſtand of themſelves by their own ſtrength, but *be ſtrong in the Lord*, and in the power of *his* might; ſo *David* when he came to fight againſt great *Goliah*, had he gone out to meet him in his own ſtrength, he had been overcome and devoured, but he went againſt him in the name, and in the ſtrength of the Lord of hoſts. 4. Epheſ. 6. 10.

5. A man without Chriſt is without ſtrength, 5.

ſtrength, to bear or undergoe any afflictions, every affliction that is but like a feather, to one that is in Chriſt, will be like a lump of lead upon thee; a godly man if he hath any way withdrawn himſelf from Chriſts aid and aſſiſtance, a little affliction will ſink him, for, *it is given us of God, not only to doe but to ſuffer for his ſake*, *Phil.*2.21. Intimating, that unleſſe God doth enable us to ſuffer, we are not able to bear up our ſpirits under any affliction.

Phil.2.21.

Thus then you ſee, that if you want an intereſt in Chriſt, you want ſtrength, in theſe five particulars, to perform any duty, to exerciſe any grace, to ſubdue any luſt, to reſiſt any temptation, or to bear any affliction; but 2. If you are without Chriſt, you are not only without ſtrength, but without growth likewiſe; Jeſus Chriſt is to the ſouls of men, what the warm beams of the Sun are to the earth, take away the influence of the warm beams of the Sun from the earth, and then all the graſſe of the field, and every hearb and green thing will die and wither away preſently: ſo Chriſt he is our *Sun of righteouſneſſe*, take away Chriſt from a man, and there will no bloſſomes of grace bud forth in that mans heart: *Adams* ſtock is a barren root, upon which no branch of grace will ſpring forth; you can never bring forth any fruit unto God, unleſſe you

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be graffed not upon *Adams* Stock, but upon the Stock of the root of *Jeſſe*; a man during his unconverted eſtate, he is the Devils ſlave, and he never brings forth fruit, till he come to be in Chriſt; only in and through Chriſt, we are enabled to bring forth acceptable fruit unto God.

3. Without Chriſt, thou art likewiſe without worth, though thou art the ſon of a noble, and of the off-ſpring of Princes, that canſt lay claim to thouſands and ten thouſands *per annum*, yet without Chriſt thou art *poor, and wretched, and miſerable, and blinde, and naked*, *Rev.* 3. 17. For it is Chriſt alone that is the repoſitory and ſtorehouſe of all wiſdome and knowledge, and all the treaſures of it are bound up in him. 3. Rev. 3. 17.

4. Without Chriſt you are without comfort: this is a deplorable miſery, a man without Chriſt, is without comfort. As that would be an uncomfortable dwelling, where the Sun ſhould not ſhine by day, nor the Moon by night: even ſo would thy ſoul be very diſconſolate, if Chriſt did not ſhine in upon thy heart, the comforts of a child of God does either ebbe or flow, as Chriſt either comes to him, or goes from him. 4.

5. Without Chriſt thou art without liberty. *If the Son make you free, then are you free indeed*, *Joh.* 8. 36. And unleſſe the Son make 5.

make you free, you are ſlaves indeed, ſlaves to ſin, ſlaves to your luſts, ſlaves to the creatures, and ſlaves to the devill by whom you are taken captive at his will, you are never free men and women till the Son make you free.

6. 6. If thou art without Jeſus Chriſt, thou art without beauty, thou art only like a carkaſſe without life, or a body without a head; it is Chriſt only, that gives us beauty and comelineſſe. *Ezek.* 16.14. *And thy renown went forth among the heathen for thy beauty, for it was perfect through my comelineſſe that I had put upon thee, ſaith the Lord God,* if we have not the comlineſſe of Chriſt put upon us, we are not comely: you have a pretty paſſage in *Luk.* 2.32. Chriſt is there called the *glory of the children of Iſrael,* Chriſt is the glory of the children of Iſrael that do beleeve in him: there is no glory, but a body full of ſores and botches, in all thoſe that are out of Chriſt.

Ezek.16. 14.

And thus now (beloved) I have done with the Doctrinall part of this point, that every man, during the ſtate of his unregeneracy, is without any actuall intereſt in Chriſt: we come now to the application, and here I might ſay to you as a learned Author was wont to ſay, when he had been handling any terrible ſubjects, and treating upon Doctrines of terrour,

terrour, he would alwayes ſay in the cloſe, Oh godly man, this belongs not to thee: ſo may I ſay to you, thou godly ſoul, this appertains not to thee, the miſery and ſad condition of a man out of Chriſt, belongs not to thee, thou doeſt not now hear the ſentence which ſhall be paſſed upon thee, but thou doſt now hear the miſery, that thou art freed from, and redeemed from: The Uſe that I ſhall make of this, ſhall be by way of conſolation, and the Lord uphold and comfort the hearts, of all you that can lay a juſt claim to Jeſus Chriſt: 1. Happy, Oh thrice happy are you, that ever you were borne, that have an intereſt in Jeſus Chriſt, for though God be cloathed with majeſty great and terrible in himſelf, yet you can look upon him, under apprehenſions of love and mercy, peace, goodneſs, tenderneſſe, and kindneſſe; you are to look upon God not as an angry Judge to condemn you, but as a father of mercy to comfort you; not as an adverſary in battell array againſt you, but as a friend reconciled to you; not as a burdenſome ſtone, that may grinde you to powder, but as the rock of Ages, in the clifts whereof you may finde ſafety: you are to look upon God, not as a conſuming fire to burn you, but as a refiners fire to purge away your droſſe, and ſin, and corruption; it

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it is Christs bloud only that quencheth the fire of Gods anger. So that now you may look upon God, under all these apprehensions of love and mercy, peace, pardon, and reconciliation, &c. if you have an interest in Jesus Christ.

2. 2. Happy, yea thrice happy are you, in having an interest in Christ, for though you have nothing here in the world, yet you have all things: you have all things in having an interest in Christ that hath all things: you may say as *Paul* said of himself, 2 *Cor.* 6. 10. *As having nothing, and yet possessing all things*, though thou wantest many things here below, yet if thou hast an interest in Christ, thou hast all things. It may be thou mayest eat of the bread of affliction, and drink of the water of adversity, yet happy art thou, if withall thou canst but drink draughts of Christs bloud, if Christ bids thee eat of his body, and drink of his bloud, as in *Cant.* 5.1. *Eat oh friends, drink, yea drink abundantly oh my beloved.* Happy are you that are cloathed with the long white robes of Christs righteousnesse: though you have nothing here below, yet you have all things, in having Christ that hath all things, 1 *Cor.* 3.22. *All is yours, and you are Christs.*

2 Cor. 6. 2.

Cant. 5. 1.

1 Cor. 3. 22.

Object. *Object.* But here some may object and say, how can this be, how can it be said that

that a beleever hath all things, when many times he hath the leaſt of the things of this world.

Anſw. I anſwer, a beleever may be ſaid to have all things, theſe four wayes: *Anſw.*

1. He hath all things *equivalently.*
2. All things *conditionally.*
3. All things *finally:* And,
4. All things *inheritively.*

1. A beleever hath all things *equivalently*, that is, in having Chriſt, he hath as good as if he had all things, he hath that which is of more worth, then if hee had all the world; that man is not accounted a rich man that hath much lumber and houſhold-ſtuffe in his houſe, but he that hath many Jewels in his cabinet: why now *Chriſt* he is *the pearle of great price*, the jewell of all jewels, in having Chriſt you have all things, in regard you have that which is more worth then all things. 1.

2. A beleever hath all things *conditionally*: if ſuch a thing be for thy good that thou deſireſt, thou ſhalt have it, be it what it will be, as in *Pſal.* 84. 11. *The Lord will give grace and glory, and no good things will he withhold from thoſe that live uprightly*, he hath all things conditionally. 2. Pſal. 84. 11.

3. A beleever hath every thing *finally*, that is, the Lord intended that every 3.

creature that he made, might be for his uſe, the ſun, moon, and ſtars, and all the other creatures were made for them, nay and all the Angels in heaven were made to be miniſtring ſpirits to the heirs of ſalvation.

4. All things are a beleevers *inheritively*, by way of right & inheritance: though he may not have all things in poſſeſſion, yet he hath all things by way of reverſion, he hath a right and claim to every thing, *Pſal.* 37. 11. *The meek ſhall inherit the earth.* But now it may be I ſpeak to many a poor godly man or woman, and tell them all is theirs, when it may be they have not a penny to buy bread to put in their bellies: why yet beloved let me tell you, though you have nothing, yet you have Chriſt that is worth all things, though you want other things, yet you do not want Chriſt; Beloved you may want outward bleſſings, and yet not want Jeſus Chriſt; you may want food to put in your mouthes, and yet not want the *bread of life*, the Lord *Jeſus Chriſt* to feed upon; you may want clothes to cover your nakedneſſe, and yet not want the long robes of *Chriſts righteouſneſſe* to cover your ſinfull nakedneſſe; you may want friends to comfort, help, and relieve you, & yet not want Chriſt to be your friend.

There is ſomething yet behind, by way of conſolation, but I muſt defer that till another opportunity.

SER-

SERMON, V.

EPHES. 2. 12.

That at that time ye were without Chriſt, ——

WE come now to lay downe ſome other things by way of comfort, to thoſe that have an intereſt in Chriſt: and oh that you that are *Citizens of heaven* would read over your large *Charter* of Mercies, that is ſealed to you in the bloud of Chriſt, read over thoſe many benefits, and comforts that you have by Chriſt, that none in the World enjoy, but you only that have an intereſt in him; I ſhall reduce all that I have to ſay concerning this particular under theſe ſeven heads; you that lay an undoubted claim to Chriſt, you may lay claim to this ſevenfold benefit by him.

1. You that have an intereſt in Chriſt you have all things though you have nothing: this I touched upon before, you may ſay with the Apoſtle, *as having nothing, yet poſ-* 1.

poſſeſſing all things, though you may be without wealth and riches and Olive yards, yet herein lies your comfort, you are not without Chriſt, and in having him you have al things, though you have nothing, for all things are given you, in and through Chriſt by way of entaile, as in 1 Cor. 3. 22. *All things are yours, and you are Chriſts.* I ſhall a little explain this place to you; ſayes the Apoſtle, *Whether* Paul *or* Apollos *or* Cephas, *or the world, or life, or death, or things preſent, or things to come, all is yours, and you are Chriſts, and Chriſt is Gods*, Whether *Paul*, or *Apollos*, or *Cephas*, (that is) all the Miniſters of Chriſt, if you have an intereſt in Chriſt, Chriſt hath given gifts to his Miniſters for your ſakes: ſo that you may lay claim to all the Miniſters of Chriſt, *Paul* is yours, and *Apollos* is yours, they are yours, becauſe they are your *lights*, to guide you in the way to heaven, through the darke wilderneſſe of this world; they are your *Paſtors*, to feed you with knowledge and underſtanding, in the Myſteries of Salvation; they are your *Shepheards*, to gather you into the fold of Jeſus Chriſt; they are your *builders* to hew and ſquare and make you fit for Chriſts ſpirituall building; they are your *contractors* or the *friends of the Bridegroome*, to make up a compleat match between Chriſt and you; (I ſpeak only in Scripture phraſe) they

1 Cor. 3. 22.

they are your *Vine-dreſſers* to prune you, and make you fit to bring forth fruit unto God: Thus all the gifts of all the Miniſters in the World, are intended by Chriſt for the good of his children; if there were no godly men in the World, there would be no Miniſters in the World, and therefore theſe people, that will heare onely one kinde of Miniſters, ſuch as they affect, and ſlight all elſe, they ſtraighten their own priviledges, for all the Miniſters in the World are given by Chriſt for the benefit of his children.

2. But then again ſayes the Apoſtle, *Whether* Paul, *or* Apollos, *or* Cephas, *or the world, all is yours*: you have a right to all the world, not only a civil right, but a religious right, *the meek ſhall inherit the earth*. So that if you could go to the top of an exceeding high Mountain, and look over all the whole World, you may ſay, Behold, I ſee all this is my *Fathers ground*, and he hath given it to *Chriſt, even the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion*, and I having an Intereſt in Chriſt, am thereby a coheire and joint heire with him. Pſal. 2. 8.

3. Life is yours likewiſe; God hath given you your lives that in that little ſpace of time, you might provide for eternity, and labour to know God and worſhip him aright. 3.

4. Death is yours likewiſe, death is but as it were a lanching of you forth into an Ocean of endleſſe joyes and pleaſures, but as a trap doore to let you into heaven; if you ſhould never dye you would be but miſerable creatures, but God hath appointed death, to be a means to let you into Heaven. *Whether we live, we live unto the Lord, or whether we dye, we dye unto the Lord, ſo that living or dying, we are the Lords.*

Rom. 14. 8

5. 5. Things preſent are yours, which includes in it, either preſent mercies, or preſent afflictions; 1. preſent mercies are yours, as having a right to them, and beholding the goodneſſe of God in them, and praiſing God for them, and as ſerving God with them, and as doing good to others by them. 2. Preſent afflictions are yours likewiſe, to humble your hearts, to weane you from the world, to quicken your deſires after Heaven, to purge out your corruptions, & exerciſe your graces, and the like; whatſoever preſent condition thou art in, that preſent condition be it what it will be, ſhall worke for thy good.

6. 6. Things to come are yours too; if afflictions come, or temptations come, or trouble, or want, or famine, or peſtilence, or impriſonments, or any thing come, they are all yours, they are ordered by Chriſt to be for your good; and ſo if mercy comes

comes, and the bleſſings of another world, they are all yours, Heaven and happineſſe, and Glory, life and Salvation, are al yours. Here then (Beloved) you ſee the firſt branch of a mans happineſſe, that hath an intereſt in Chriſt, in having Chriſt hee hath all things, though he hath nothing, becauſe he hath him that hath all things; this is the firſt.

2. That man that hath an intereſt in Chriſt, his ſecond conſolation lies in this, that all that Chriſt hath is his: and (oh my Beloved) this is a golden mine, that will afford you many pretious comforts, I ſhall give them to you under theſe five or ſix particulars. 2.

1. If you have an intereſt in Chriſt then Chriſts Father is your Father.

2. Chriſts ſpirit is your ſpirit.

3. Chriſts righteouſneſſe is your righteouſneſſe.

4. Chriſts Graces are your Graces.

5. Chriſts peace is your peace; And

6. Chriſts ſufferings are your ſufferings. And (oh Beloved) ſee what a large field you may here walk in: 1. If you have an intereſt in Chriſt, his Father is your Father, as in *Joh.* 20. 17. ſaith Chriſt, *Behold I aſcend to my Father and your Father, to my God and your God,* Chriſts Father is a Beleevers Father. 1.

2. Chriſts Spirit is your Spirit; in 2.

Ioh. 14. 8. *Joh.* 14. 8. ſayes Chriſt, *I will pray to my Father, and hee ſhall give you another Comforter, which ſhall abide with you for ever, even the Spirit of truth, whom the World cannot receive, becauſe it ſeeth him not, but you ſee him and know him, for he dwelleth with you and ſhall be in you.*

3. 3. Chriſts righteouſneſſe is your righteouſneſſe, *Jer.* 23. 6. *And this is the name whereby he ſhall be called, The Lord our righteouſneſſe*; So in 1 *Cor.* 1. 30. *Chriſt is made of God unto us wiſedome, righteouſneſſe, ſanctification, and redemption.*

1 Cor. 1. 30.

4. 4. His Graces are your Graces. *Ioh.* 1. 14. *Chriſt is full of grace and truth*, Why? *That out of his fulneſſe we might all receive grace for grace*, that is, for every Grace that is in Jeſus Chriſt, according to our proportion and capacity we ſhall receive from him.

Ioh. 1. 14.

5. 5. His peace is your peace. *Joh.* 14. 27. *My peace*, ſayes Chriſt, *I leave with you, my peace I give unto you*, the peace that we enjoy is from Chriſt.

Ioh. 14. 27

6. 6. Laſtly, Chriſts ſufferings are your ſufferings, God looks upon his ſufferings for you, as if you in your own perſons had done and ſuffered what he did, the juſt hath ſuffered for the unjuſt to bring you to God; the ſufferings of Chriſt doe as effectually bring you to God, as if you in your own perſons had ſuffered upon the croſſe as he did, nay it doth it a great deal more

more, for our ſufferings could not have done it. Thus having an intereſt in Chriſt, all that Chriſt hath is yours.

3. Take this for your comfort, that all that you have is Chriſts; I ſhall ſum up all that I have to ſay, concerning this, under theſe three comprehenſive particulars: 3.

1. Your ſinnes are Chriſts to pardon them, and ſatisfie Gods juſtice for them.

2. Your ſufferings are Chriſts to ſanctifie them; And

3. Your bodies and ſoules are Chriſts to ſave them.

1. You that have an intereſt in Chriſt, your ſins are his to pardon them. *Eſay* 53. 6. *The Lord hath laid on him the Iniquity of us all, the chaſtiſements of our peace were laid upon him, and by his ſtripes we are healed,* hee bore our ſins in his own body on the tree; and to this purpoſe the Apoſtle hath an expreſſion in 2 *Cor.* 5. 21. *He was made ſin for us, that we might be the righteouſneſſe of God in him*; Chriſt was no ſinner, but he was made a ſinner for us, he bore our ſins upon him, our ſinnes are Chriſts to pardon them. 1. Eſa. 53. 6. 2 Cor. 5. 21.

2. Our ſufferings are Chriſts ſufferings to ſanctifie them unto us. *Act.* 9. Chriſt ſayes to *Saul*; *Saul, Saul, why perſecuteſt thou me?* he lookes upon the injuries and wrongs, that are done to his people, as if they were done to him. 2. Act. 9. 4.

3 Your

3. 3. Your bodies and ſoules are Chriſts to ſave them; our members are Members of Chriſts body, as in 1 *Cor.*6.15. ſays the Apoſtle, *ſhall I take the Members of Chriſt, and make them members of an harlot? God forbid*: thy body is Chriſts, and thy ſoul is Chriſts, the Apoſtle hath it in ſo many expreſſe tearms, in 1 *Cor.*6. 19, 20. *What know you not* (ſayes the Apoſtle) *that your bodies are the Temples of the Holy Ghoſt, which is in you, which you have of God, and you are not your own; for you are bought with a price, therefore glorifie God in your bodies and ſouls which are his.* Thus you ſee what a large field of mercy all you that have an intereſt in Chriſt, have here to walk in, you have all things, though you have nothing, al things equivalently, all things conditionally, al things finally, and all things inheritively: all the Miniſters of Chriſt are yours, the whole world is yours, life and death is yours, things preſent are yours, whether preſent afflictions, or preſent mercies, things to come are yours, whether afflictions, or temptations, or trouble, or want, or any things; and mercy to come is yours, as life and Salvation, Heaven and Happineſſe, all is yours; all that Chriſt hath is yours, Chriſts Father, is your Father, his Spirit is your Spirit, his righteouſneſſe is your righteouſneſſe, his graces are your graces, his peace is your peace, and his ſufferings

1 Cor.6. 19,20.

are

are your ſufferings; and all that you have is Chriſts, your ſins are Chriſts to pardon them, and your ſufferings Chriſts to ſanctifie them, and your ſoules and bodies Chriſts to ſave them: I might here adde one head more, that all your duties and ſervices are Chriſts too, he perfumes them with the ſweet odour of his merits, and ſo preſents them and makes them acceptable to God, hence it is that you read in the *Revelation*, that Chriſt addes *his incenſe* to the *prayers of all his Saints*; and this is a very great conſolation.

4. All you that have an intereſt in Chriſt, take this for your comfort, that the having of Chriſt is that which will ſweeten all the croſſes and afflictions, and adverſe conditions that you meet withall here in this world; the having of Chriſt will ſweeten every trouble, as I told you before; what the tree was to the waters of *Marah*, that Chriſt will be to every ſad and dejected ſoul in every troubleſome condition, the waters of *Marah* were ſo exceeding bitter none could drink of them, but when the tree was caſt into the waters then they became ſweet: Why ſo it may be thy condition here in this world is as the waters of *Marah*, full of bitterneſs and ſorrow, and trouble and affliction, but now doe but caſt this tree of life, the Lord Jeſus, into theſe waters, and then this

4.

Exod. 15. 25.

this will convert them from waters of *Marah* bitter and troubleſome, to be rivers of joy and ſtreams of comfort. Chriſt will be to thy ſoul as the hony in the Lions belly was to *Samſon*, *it became good for food to feed upon*; it may be afflictions and troubles may come in upon thee like a roaring Lion', but Chriſt is as the hony in this Lion, that ſweetens all thy ſorrows and makes them advantagious and comfortable for thee. I might apply to this purpoſe what an Authour obſerves concerning the waters of the Sea, it is very ſalt in its ſelf, but when it comes to run through the bowels of the earth, it then loſeth its ſaltneſſe and becomes pleaſant; why ſo though thy condition here in the world be full of ſharp and ſore afflictions, yet when theſe come to run through Chriſt, he ſweetens them all unto thee. Great is your comfort in having an intereſt in Chriſt, for this is that which ſweetens all the croſſes and troubles you meet withall here in the world: and (Beloved) doe but ſeriouſly conſider of it, and let me a little reaſon the caſe with you, What though thou mayeſt feed upon the bread of ſorrow, yet how canſt thou be uncomfortable, when withall thou feedeſt upon the bread of life the Lord Jeſus Chriſt? What though thou mayeſt drink the water of affliction and wine of aſtoniſhment, yet how

Judg. 14.

canſt

canſt thou be uncomfortable, ſo long as thou doſt drink drops of Chriſts bloud? What though you have not a houſe to put your head in, yet let this be your comfort, that you have a houſe preſerved for you, a building not made with hands, eternall in the heavens: What though you have nothing but a ſtone for your pillow to lay your head upon, when every night you lay your head in the boſome of Jeſus Chriſt? Thus much concerning the fourth conſolation.

5. All you that have a reall and well-grounded intereſt in Chriſt, herein lies your comfort, that in and through Chriſt, you may looke upon God (that in himſelfe is cloathed with dread and terribleneſſe) with a great deal of joy and comfort. Chriſt makes all the attributes of God to be delightfull and comfortable to thee, that though God be a conſuming fire to burn up thy ſoul like ſtubble out of Chriſt, yet in Chriſt you may look upon God as fire, but yet ſo as that Chriſt interpoſeth betweene you and it; Chriſt is as a skreen betweene the fire of Gods wrath and you; thou art to looke upon God, not as an enemy that ſets himſelfe againſt thee, but as a friend reconciled to thee; not as an angry Judg that is deſirous to condemne thee, but as a merciſull Father that is willing to pardon 5.

don thee, you are not to looke upon God cloathed with dread and terrour, but with mercy and compaſſion; that God that will frown upon thee out of *Chriſt*, yet bring but a *Chriſt* in thy armes, and preſent him to God the Father, and then hee will turn away his anger from thee, and behold thee with a ſmiling countenance, thou being in *Chriſt* and *Chriſt* in thee, and God being well pleaſed with his Sonne, muſt needs bee well pleaſed with thee too; great is your benefit by having an intereſt in *Chriſt*; I may ſay in this caſe what *Eliſha* the Prophet ſaid to King *Jerroboam*,
2 King. 3. 14. 2 *King.* 3. 14. *Verily*, ſayes hee, *were it not that I regard the perſon of Jehoſaphat King of Judah, I would not looke toward thee nor ſee thee*; juſt ſo does God ſay to us, were it not for my Sonne *Jeſus Chriſt*, you ſhould never ſee my face, nor have a good look from me.

6. 6. If thou haſt a reall intereſt in *Chriſt*, then this is another part of thy comfort, that God the Father doth as truly accept of thee in his Sonne, as if thou hadſt in thine owne perſon done and ſuffered what *Chriſt* did, this is a great benefit, God accepts of what *Chriſt* hath done for us, as if wee had done it our
Epheſ. 1. 6. ſelves, as in *Epheſ.* 1. 6. *Hee hath made us accepted in the beloved*, that is, in *Chriſt*.

God

God lookes upon thee in *Chriſt*, and accepts of all thy duties and performances, as well as if thou hadſt prayed as well as ever *Chriſt* prayed, and done and ſuffered as much as ever Chriſt did.

7. Art thou now in *Chriſt*? well take this for thy comfort, thou mayeſt be confidently aſſured, that thou ſhall be one day with *Chriſt*. This is the laſt conſolation, and I ſhall give you a pregnant text to prove it, though it be not ſo well underſtood in the common reading of it as it ſhould be, *Rom.* 8. 10. (ſayes the Apoſtle) *if Chriſt be in you the body is dead becauſe of ſinne, but the Spirit is life becauſe of righteouſneſſe.* What is the meaning of this? *the body is dead becauſe of ſinne*, the meaning is not, that the body does mortifie ſin, but the body is dead becauſe of ſin, that is, ſin ſhall bring your bodies to the grave, but your *ſpirits ſhall live becauſe of righteouſneſſe*, (that is) the righteouſneſſe of *Jeſus Chriſt*; through the righteouſneſſe of *Chriſt* your ſouls ſhall live for ever in glory with *Chriſt*, though your bodies die, and ſin bring them to the grave, yet the killing of your bodies ſhall but make way for the living of your ſpirits; being in *Chriſt* here, you ſhall for ever live with *Chriſt* in glory hereafter, the death of your bodies ſhall but give you an entrance into Glory, and therefore why ſhould death be

7.

Rom. 8. 10

be grievous to thoſe that are in *Chriſt Jeſus*; for death is but as it were the marriage day wherein *Chriſt* and their ſoules ſhall be united together; if *Chriſt* be in you, your bodies ſhall die becauſe of ſin, but your ſpirits ſhall live becauſe of righteouſneſſe: You have another pertinent place to prove this in *Joh.* 17. 23, 24 ſayes *Chriſt* there, *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them as thou haſt loved me; and Father I will, that they alſo whom thou haſt given me be with me where I am, that they may behold my Glory which thou haſt given me.* Some conceive that this prayer of *Chriſt* was made onely for the Apoſtles, that they might be where *Chriſt* was in heaven, but if you marke the precedent words, you ſhall finde that it was for all Beleevers, for ſaies *Chriſt* himſelfe, *neither pray I for theſe alone, but for all thoſe that ſhall beleive in my Name to the end of the world.* Great is your comfort in having an intereſt in *Chriſt* here, you ſhall one day reign with him for ever in Glory.

Joh. 17. 23, 24.

Verſ. 20.

Thus I have done with theſe ſeven conſolations to thoſe that have a real and wel grounded intereſt in *Chriſt*, I have onely now a word or two, by way of Uſe to apply and ſet home what I have ſaid concerning this particular. Here you ſee what

Uſe.

what unſpeakable comforts redound to you that have an intereſt in *Chriſt*, you have all things though you have nothing, *Chriſt* is yours, and all that *Chriſt* hath is yours, and all that you have is *Chriſts*, *Chriſt* ſweetens all afflictions and croſſes to you, and the having of *Chriſt* repreſents God the Father to you, not with terror and dread, hut with goodneſſe, and meekneſſe, and loving-kindneſſe, and mercy, and long-ſuffering, and through *Chriſt* God doth as freely accept of you, and of what you doe, as if it were done as well as ever *Chriſt* did it, and being in *Chriſt* here, you ſhall for ever live with *Chriſt* in Glory hereafter: Oh how ſhould all theſe mercies and priviledges, ſtir up all theſe that have yet no part in *Chriſt*, never to give reſt to their eyes, nor ſlumber to their eye-lids till they have gotten an intereſt in him!

SERMON, VI.

EPHES. 2. 12.

That at that time ye were without Christ,——

LEst any of you that hear me this day should lie under a spirit of delusion and think that all that I have said touching the happinesse of those that have an interest in Christ belongs to them when it doth not; I shall therefore spend this houre in shewing you some characters whereby you may know whether you have a reall interest in Christ or no: this is the needfullest point that ever in my life I prest upon you, and the Lord give you grace to lay these characters close to your own hearts, and by them seriously to examine your own souls whether you have a reall interest in Christ or no: but before I give you these characters, give me leave by the way to premise these three or four Cautions

ons or cautelary conclusions, which will the better make way to the handling the point in hand:

1. Take this caution, that men may be strongly conceited and opinionated, that they have an interest in Christ when they have not: I shall give you a plain text for this in 2 *Cor.* 10.7. *Doe you look on things after the outward appearance?* (saies the Apostle) *if any man trust to himself, that he is Christs, let him of himself think this again, that as he is Christs, even so are we Christs*: This is a very notable place; there were some among the *Corinthians* that were strongly conceited they did belong to Christ, when they did not; and had an ill opinion of the Apostles, and thought they did not belong to Christ; and to such as these the Apostle *Paul* here speaks: men may be strongly conceited they have an interest in Christ, when there is no such matter, as it was with the Church of *Laodicea*, in *Rev.* 3. 17. *Thou sayest I am rich and increased in goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blinde, and naked.* 1. 2 Cor. 10.7. Rev. 3.17.

2. Another cautelary conclusion I would have you take notice of, is this; that in laying down the characters of a man that hath an interest in Christ, I do not so presse them, as that unlesse you have them all in you, you cannot have an 2.

intereſt in Chriſt, for if you have but one of them in you, in truth and ſincerity, it is an evidence that you have an intereſt in Chriſt: I give you this caution for fear of caſting down any poor dejected ſoul; if you have but one link of this golden chain, you have as ſure hold, as if you had all of it.

3. 3. In laying down theſe characters of one that hath an intereſt in Chriſt; I lay them down only in the affirmative, not in the negative, that is, all thoſe that have theſe characters in them, may be confidently aſſured, that they have an intereſt in Chriſt: but I do not ſay, that thoſe that have not theſe characters in them, have not an intereſt in Chriſt, for ſhould I ſay ſo, I ſhould caſt down many a humble and dejected ſoul, I do not ſay that if you have not theſe characters in you, you have no intereſt in Chriſt; but this I ſay, that you may confidently and indubitatively know and be aſſured, that you have an intereſt in Chriſt, if you finde theſe things in you.

4. 4. Laſtly, take in this caution likewiſe, that in giving you theſe Characters, I ſhall not preſſe them ſo, as if the having of all theſe in exerciſe and feeling, and in your own apprehenſions, can only evidence your having an intereſt in Chriſt; but if you have them in habit, and in truth, though

though not in exerciſe and practiſe, it is ſufficient to evidence your intereſt in Chriſt. For a poor ſoul may have many graces of Gods Spirit in truth in him, though he doth not feel, and exerciſe, and apprehend them in himſelf, as I told you it was with *Mary Magdalen*; ſhe talked to Chriſt face to face, and ſaies ſhe, *they have taken away my Lord, and I know not where they have laid him.* And thus I have done with the Cautions, or cautelary concluſions, wherein I have only made way for my better proceeding, in giving you the ſeverall Characters of a man that hath a reall intereſt in Chriſt, and I wiſh to God they may be all engraven upon every one of your hearts, that you may be unqueſtionably aſſured in your own ſouls, of your intereſt in him; I ſhall reduce all I have to ſay concerning this particular under theſe 12 heads:

Joh. 20.

Characters of a mans intereſt in Chriſt.

1. That man that hath an intereſt in Chriſt, he is caſt out of himſelf; that is, he is caſt out of all conceit of his own ſelf-ſufficiency and righteouſneſs, good works or merits: no man is in Chriſt, but he is out of himſelf; this character the Apoſtle gives you in *Phil.* 3.8,9. *Yea doubtleſſe,* (ſaith he) *I count all things but loſſe for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſſe of all things, and do count them but dung, that I may*

1.

Phil. 3. 8, 9.

win Christ, and be found in him, not having on my own righteousnesse: Here Paul having won Christ, would not be found, having on his own righteousnesse; the Apostle doth not mean his own righteousnesse in point of being, but in point of dependence, not having on his own righteousnesse to be justified by it; in that regard he would not be found having it on.

1 Cor. 4. 4. So in 1 Cor. 4. 4. saies the Apostle there, *I know nothing by my self*, now one would think this man were a very holy and exact man; for saies he, *I know nothing by my self*, that is, I know no sin upon my soul, that I perform wittingly or willingly: but mark the next words, yet saies he, *am I not hereby justified*; he was quite out of conceit of all the good works that ever he did: every man that is in Christ, he is out of himself; he sees his own insufficiency, and Christs sufficiency; he sees his emptinesse of grace, and Christs fulnesse of grace; he sees himself to be nothing, and Christ to be all in all. *Luk.* 16. 15. saies Christ there to the Pharisees, *Ye are they which justifie your selves before men, but God knoweth your hearts*; as if he should have said, you think well of your selves and of your graces, but God knoweth your hearts, that you are not such as you seem to be; and therefore (beloved) consider seriously of it, if God hath wrought

Luk. 16. 15.

wrought this grace in your hearts, that you are caſt out of your ſelves to ſee your own emptineſſe, and vileneſſe, and inſufficiency, and want of Chriſt, if there be this work of grace wrought in you, then you may know you have a reall part and portion in Jeſus Chriſt.

2. Another diſtinguiſhing character of a man in Chriſt is this, that he makes conſcience of keeping every known command of Chriſt. This you have in 1 *Joh.* 2. 5. *Whoſo keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him:* hereby we know that we are in Chriſt, if we keep every known command of Chriſt, and therefore you that can appeal to heaven, that there is no one known command of Chriſt, but bears ſway in your heart, and carries an authority over your conſcience, that you can ſubject your ſelves to it, although you have many weakneſſes and failings, yet this is an undoubted character that you are in Chriſt: as in 1 *Joh.* 3. 22. *If that therefore* (ſaies the Apoſtle) *that you have heard from the beginning, ſhall remain in you, you alſo ſhall continue in the Son and in the Father.* You that keep every known command of Chriſt, have an intereſt in him, and he in you; and therefore (beloved) all you that do make conſcience of keeping the known and revealed will of God,

Character 2.

1 Joh. 2. 5.

that there is no known ſin but you labour to avoid, and no known grace but you labour to exerciſe, and no known duty, but you labour to obey; if it bethus with you, you may comfort your ſelves in this, that you have a reall intereſt in Chriſt.

Character 3. 3. Another character or diſcovery is this, he that hath an intereſt in Chriſt, he hath a power derived from Chriſt, enabling him to mortifie his inward and boſome luſts: as in *Gal.* 5. 24. *They that are Chriſts have crucified the fleſh with the affections and luſts*: when Chriſt came in the fleſh amongſt us we crucified him, but if ever Chriſt come into thy heart, he will crucifie thee; the crucifying of the fleſh with the affections and luſts that the Apoſtle here ſpeaks of, is not the killing and totall extirpation of ſin, but the giving a deadly blow to ſin, that ſin ſhall never reign in us, nor have dominion over us any more; if you be in Chriſt, ſin will be like thoſe beaſts ſpoken of in *Daniel*, *their dominion was taken away, but their lives were preſerved for a little ſeaſon*; ſo the dominion of ſin will be taken away, that ſin ſhall not reign in you, yet the life and being of ſin will remain in you for a little ſeaſon: but ſtill as the *houſe of Saul* grew weaker and weaker, when the *houſe of David* grew ſtronger and ſtronger, ſo if Chriſt dwell in thy heart, ſin in thy ſoul will every day grow

2 Sam. 3. 1.

grow weaker and weaker, and grace in thy heart will grow ſtronger and ſtronger; and therefore beloved, all you whoſe hearts can bear you witneſſe, that you have had the power of mortifying grace upon your ſouls, that you can bridle your beloved luſts, and ſubdue your boſom ſins, and curb he pride of your hearts; you may then lay an undoubted claim to Jeſus Chriſt.

4. That man that hath an intereſt in Chriſt, doth keep a ſtrict watch over his own heart, that he will not wittingly or willingly give way to the leaſt ſin to the diſhonour of God; a man in Chriſt keeps a watchfull eye over himſelf, that the doth not give way to the leaſt ſin to the diſhonour of Jeſus Chriſt. *We know that whoſoever is born of God ſinneth not, but he that is begotten of God keepeth himſelf, and that wicked one toucheth him not*; He that is begotten of God keepeth himſelf, he doth not keep himſelf from all ſin, but he doth as much as in him lies reſiſt every ſin, and temptation; he keepeth himſelf from every known ſin: ſo in 1 *Joh.* 3. 6. *Whoſoever abideth in God ſinneth not*: this is not ſpoken abſolutely, but *comparatively*, he ſinneth not in compariſon of thoſe great ſins that wicked men do commit, for they are ſlaves to their luſts: and ſecondly he ſinneth not, that is *deliberately*, neither with a *delightfull complacency*, nor with

Character 4.

1 Joh. 5. 18, 19, 20.

1 Joh. 3. 6.

with a *totall obduracy*, nor in a way of *finall impenitency*: in theſe regards a man in Chriſt ſinneth not: And now beloved, whoſe hearts and conſciences can bear you witneſſe that you do keep a ſtrict watch over your own ſouls, and that you have a care of committing the leaſt ſin againſt God, whereby you might diſhonour him; if it be thus with you, you have an infallible evidence of your intereſt in Chriſt: that man that keeps ſin out of his heart, may be confidently aſſured, he hath Chriſt in his heart.

Character 5.

5. Another character or diſcovery is this, that man that hath an intereſt in Chriſt Jeſus, Chriſt hath wrought in him a reall change, both in his life and nature; if thou art in Chriſt, he will be in thee, to work an effectuall and ſaving change in thee, both in thy heart and life: as in 2 Cor. 5. 17. ſaies the Apoſtle, *If any man be in Chriſt, he is a new creature, old things are paſt away, and all things are become new*: why now (beloved) take this text and lay it cloſe to your hearts; hath God made you new creatures, and wrought a ſaving change in your heart? can you evidence it to your own ſouls, that ever ſince you were firſt born, you were new born? if it be ſo, you may lay a confident claim to Jeſus Chriſt; if any man be in Chriſt, he is a new creature.

2 Cor. 5. 17.

6. Another

Character 6.

6. Another character is, that man that hath an intereſt in Chriſt, doth grow up in Chriſt to be fruitfull in every good work: hence it is that you often read in the Scripture, of growing up in Chriſt, & increaſing in Chriſt with the increaſe of God. Jeſus Chriſt is the root of *Jeſſe*, in whom whoſoever is rooted and ingraffed, he will bring fort fruit unto God: whoſoever is ingraffed into Chriſt, he will bring forth the fruits of righteouſneſſe to the praiſe and glory of God. *Joh.* 15. 5. *I am the vine*, (ſaies Chriſt) *and you are the branches, he that abideth in me and I in him, the ſame bringeth forth much fruit; for without me you can do nothing*: why now beloved, you that make it out to your own ſouls, that you do grow in grace, and knowledge, and underſtanding, and in the duties of ſanctification, humiliation, and mortification, this is a ſure argument that you are planted into that root of *Jeſſe*, that makes you to bring forth fruit unto God. Joh. 15. 5.

Character 7.

7. That man that hath an intereſt in Chriſt, he is moſt humble, and vile in his own eyes. Of all the men in the world, there is no man ſo debaſed in his own eſteem, as he that hath an intereſt in Chriſt: mark *Pauls* deſcription of a man in Chriſt, 2 *Cor.* 12. 2. *I knew a man in Chriſt* (ſaies he) *above* 14. *years agoe, whether in the body or out of the body, I cannot tell, God knoweth,*

knoweth, such a man caught up into Paradise, and heard unspeakable things, which is not lawfull for a man to utter, of such a one will I glory, yet of my self I will not glory, but in my infirmities. Here *Paul* speaking of himself, would not boast of what good either he had or did, or of what glory he beheld, lest men should think of him above that which is meet; this is the badge of a man in Christ, he is most humble in his own eyes. As those vessels that are fullest, sound the least, whereas those that are empty, make the greatest noise; why so, those Christians that are full of grace, and have Christ dwelling them, walk the humblest, and make the least noise; when those that are out of Christ, and empty of all grace and goodnesse, keep the greatest boasting of all; as the shallow rivers make the greatest noise, in running over the peble-stones, when the deeper streams glide away silently; so shallow brains, that know very little or nothing as they ought to know, make the greatest shew, of what they seem to have, when others that know more and are deeper learned are silent. It is very remarkable, what one observes concerning the Prophet *Ezekiel*, a very holy man, and much conversant with visions, and revelations, yet this man that was full of so many admirable parts, and gifts, and graces, the holy Ghost,

Ghoſt, doth no leſſe then 93. times in that Propheſie, call by the name of the *Son of man*, which was (ſaith he) to keep him humble, and abate pride in his heart, and to ſhew that where there is moſt of Chriſt and grace in the heart, that man ſhould be moſt humble and vile in his own eyes.

8. Another diſcovery of a man in Chriſt, is this, he will take care and make conſcience of walking worthy of his intereſt in Chriſt; the Apoſtle gives a caution for this in *Col.* 2. 6. *As you have therefore received Chriſt Jeſus the Lord, ſo walk you in him, rooted and built up in him*, that is, according to thoſe beginnings you have made, and thoſe Goſpel-diſcoveries, God hath given you, and that entertainment you have already given to Chriſt Jeſus the Lord, ſo now it becomes you to make a ſutable progreſſe, as truly, and really, and purely, as you have received him; ſo let it be your every daies work to be making progreſſe in him, and to walk worthy of him, ſo in the 1 Epiſtle of *Joh. He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked*: Hence it is that you finde in Scripture, that *being in Chriſt*, and *living a godly life*, are both joyned together; as 2 *Tim.* 3. 12. *All that will live godly in Chriſt Jeſus*: that man whoſe perſon is in Chriſt, will labour that

Character 8.

1 Joh. 2. 6.

that his wayes may be in Christ too; many a one would gladly have his person in Christ, though his life be not in Christ, but those whose persons and wayes are both in Christ, they may lay a comfortable claim to him; the difference between a man that hath an interest in Christ, and one that hath none, I shall demonstrate to you by this familiar example: you know, a man that by experience knowes what it is to make clean a room, he will be carefull that he does not upon every slight occasion, dirt it again, because he knowes, what a deal of pains and labour is taken in cleansing of it; but now a dog or a spaniell he comes in and never cares for dirting of it, because he does not know what it is to make it clean; why so a godly man, he will be carefull of walking worthy of his interest in Christ, because he knowes how much it cost him, how many teares, and sighs, and groans, and prayers, before he got an interest in Christ, and an assurance of his love; but now a wicked man, he makes no conscience of sinning against Christ, and displeasing of him, because he never knew what it was to get an interest in him. In *Gal.* 3. 21. saies the Apostle there, *as many as have Christ, they have put on Christ*; and a very learned interpreter hath an exceeding good note upon this text; he saies that

that this ſpeech of the Apoſtle here, is ſpoken in an alluſion to an ancient cuſtome among the heathens, that when they came to the profeſſion of the faith, they were wont alwaies between Eaſter and Whitſuntide to put off their old garments, and put on *white rayments*; the end of it was to typifie and note that when once they were in Chriſt, they muſt leave off their old courſes and converſations, and now labour to walk after a more holy, and blameleſſe, and innocent life, in their carriages towards God: thus (beloved) if you have an intereſt in Chriſt, you have put on Chriſt, walking worthy of him, in a holy, pure, ſpotleſſe, and unblamable life and converſation.

9. A man that hath an intereſt in Chriſt, doth ſo prize him, that he would not be without him for all the world; there is no man that is in Chriſt, but looks upon him as the moſt amiableſt, and deſireableſt good in the world, he knowes the worth of Chriſt, and counts him as an invaluable treaſure. In 1 *Pet.* 2. 7. the Apoſtle, after he had told them, of their being *built upon Chriſt, as lively ſtones upon the foundation*; he concludes, *to you therefore which beleeve Chriſt is precious*; intimating, that whoſoever is founded and bottomed upon Chriſt, Chriſt is very precious to that ſoul, and therefore you (beloved) that 9.

that have a ſure teſtimony in your own conſciences, that you do ſet a high price and value, and eſteem upon Chriſt, above all things in the world, and that you count all other things as *droſſe and dung*, in compariſon of an intereſt in *Chriſt*, this is a very good and undoubted evidence that you have an intereſt in him, it was an excellent ſpeech of one concerning his intereſt in Chriſt; ſaies he, if all the ſtones in my houſe were diamonds, and all the duſt in my houſe ſhavings of gold, and every peble ſtone, an orient pearl, yet would I not prize nor value theſe in compariſon of my intereſt in Chriſt.

Character 10.

1 Joh. 4. 13.

10. He that hath an intereſt in Chriſt, hath the ſpirit of Chriſt dwelling in his ſoul, as in 1 *Joh.* 4. 13. *Hereby we know that we dwell in him, and he in us, becauſe he hath given us of his ſpirit*, he conveys his ſpirit through the golden conduit-pipes of his ordinances, into thy heart; this is a ſure evidence to thee of thy intereſt in Chriſt, if thou haſt the Spirit of Chriſt dwelling in thee, in this three fold operation of it: 1. If thou haſt the *inlightning*, work of the ſpirit to inlighten thy minde to know Chriſt: 2. If you have the *inclining* work of the ſpirit to incline thy heart to love Chriſt: and 3. If you have the *enforcing* operation of the ſpirit to empower

empower your wils to obey Christ; if you enjoy the Spirit of God in these 3 operations of it, then you may certainly know, that you have an interest in Christ.

Character 11.

11. He that hath an interest in Christ, labours by all possible means to bring others to the knowledge of Christ: *Paul* before he was in Christ, did labour to drive men from Christ, but afterwards, when he was converted, then he did labour to draw men to Christ more abundantly then all the rest of the Apostles; Oh (beloved) you that can compassionate poor souls in their naturall condition; and can heartily wish all men to be in Christ, as well as your selves; you that can bemoan the Christlesse condition of your friends and neighbours, this is a very evident discovery of your interest in Christ.

Thus I have done with these severall characters of a man that is in Christ; if thou art cast out of thy self, and out of an opinion of thy own goodnesse and righteousnesse; if thou makest conscience of keeping every known command of Christ, and hast a power derived from Christ enabling thee to mortifie thy bosome and inward lusts; if you have a care to avoid every sin whereby you might dishonour Christ; if there be a

reall change wrought in you both in heart and life, from nature to grace; if you grow up in Christ to be fruitfull in every good work, and are humble and base, and vile in your own eyes; if you labour to walk worthy of your interest
11. in Christ, prizing him, and valuing him above all the desirable things in the world; if the spirit of Christ dwels in you, enlightning your mindes to know him, inclining your hearts to love him, and empowering your wils to obey him: and lastly, if you have in you ardent desires, and earnest endeavours, to win others to Christ, as well as your selves; if you can finde any one of these, in truth and sincerity in your hearts, it will be a very good evidence to you of your interest in Christ. I have only a word or two more, to those that upon examination do really finde themselves to be in a condition without Jesus Christ; let me leave with you these two or three discoveries of your sad condition, to quicken you the more earnestly in your pursuits after him.

1. 1. Are you without Christ? why then you are without satisfaction, and contentation in all the things you enjoy here in this world: What *Solomon* saies is
Eccles. 1. 8. verified in you, that *your eye shall not be satisfied with seeing, nor your ear with hearing*, nothing without Jesus Christ, can give satis-

ſatisfaction to the demands of an immortall ſoul, the world being round, and your hearts triangular, and you know 'tis impoſſible that a round thing ſhould fill that which is three ſquare: ſo neither is it poſſible that the world or any thing in it ſhould ſatisfie the deſires of your hearts.

2. As you can have no ſatisfaction in the world, ſo neither can you have any acceptation with God; God wil ſay to you as *Joſeph* did to his brethren, *if you bring not up your brother* Benjamin *with you, look me not in the face*: ſo will God ſay to you, if you bring not Jeſus Chriſt, your elder brother with you, do not look mee in the face; here is the miſery of a Chriſtleſſe man, he can have no acceptation with God. 2. Gen. 43. 5.

3. Without an intereſt in Chriſt, you can have no ſalvation by Chriſt; he procures ſalvation for all that are in him, and for no other; *Joh.* 17. 12. *Thoſe that thou haſt given me, I have kept, and none of them is loſt*: if you are without Chriſt, your condition is like thoſe that were in the old world before the floud; all that were in the Arke were ſaved and preſerved, but all that were out of the Arke were drowned; ſo Jeſus Chriſt is the Arke whereinto every ſoul that can procure admittance ſhall be ſaved, but all 3. Joh. 17. 12.

that are not in Christ, shall be drowned in a river of brimstone, which the breath of the Lord shall kindle, you shall be condemned and destroyed for ever, if you are without Christ, you are without satisfaction from the creature, without acceptation with God, and without salvation by Christ.

And thus in these six Sermons I have shewed you the happinesse of a man in Christ; and the Characters of a man in Christ; and the misery of a man without Christ; and so I have done with this first part of mans misery by nature, and of the first branch of the Text, *That at that time you were without Christ.*

SER-

SERMON, VII.

EPHES. 2. 12.

——Being aliens from the Commonwealth of Iſrael ——

HAving finiſhed the firſt, I am now to proceed to the ſecond part of Mans miſery, in theſe words, *Being Aliens from the Commonwealth of Iſrael*, but before I fal upon this ſecond branch of the Text, I ſhall ſpeak ſomething to you, concerning the order of the words, why their *being without Chriſt*, is put in the firſt place: I anſwer, it is put in the firſt place to ſhew, that as the having of Chriſt is the foundation, and inlet of all happineſſe and bleſſedneſſe; ſo the want of an intereſt in Chriſt is the Spring and Fountaine from whence all the miſeries and calamities that are incident to the children of men doe flow, and therefore this deſervedly is put in the firſt place, for if you are *without Chriſt*, you muſt needs be *Aliens from the*

Commonwealth of Israel, and *strangers to the Covenant of Promise*, *without hope*, and *without God in the World*.

But then again, why is their being *aliens to the Commonwealth of Israel* put in the second place? *Answ.* Because he that is without *Christ* the head, must needs be without the *Church* the body, for by the *commonwealth of Israel*, is meant the whole body of the Church, they were *aliens from the commonwealth of Israel*, that is, this was the misery of the *Ephesians*, while they were in a state of Gentilism, not converted to the Faith of Christ, by the Gospell, they had no interest in the benefits and priviledges that the people of God enjoyed that were in the Church of *Israel*, they had none of those spirituall and speciall priviledges and blessings, which God did bestow upon all those that were in Covenant with him, they were *aliens to the commonwealth of Israel*, that is, they were aliens to the Ordinances of God, that were then in use in the Jewish Church, they were without all the Ordinances of Jesus Christ. All the priviledges of the people of God, did the *Gentiles* want, before they were in Christ. Here then you see the compleat misery of those that were in a state of Gentilism, they were *aliens to the commonwealth of Israel*, and strangers to the Divine Worship of God, which he did institute and appoint in his Church

Church, and to all the priviledges and prerogatives which the people of God doe enjoy.

In the words there are two parts observable: 1. A description of the Church of God, and that by this term the *Commonwealth*, the Church of God is called *the Commonwealth of Israel.*

2. Here is laid down the alienation of the *Ephesians*, before conversion, from this Church, from this Commonwealth. 2.

Now (Beloved) from hence I shall only note to you, these two observations, which I intend to finish this Sermon.

Doctr. 1. *That the Church of God is a spirituall commonwealth.*

Doctr. 2. *That it is a great part of a mans misery to be a stranger to the true Church of God.*

For the first Doctr. that the Church of God is a spirituall commonwealth: in the handling of this, I shall doe these two things: 1. I shall shew wherein the Church may be compared to a commonwealth, and 2. I shall shew you wherein they differ. *Doct.* 1.

1. The Church may be compared to a commonwealth, in these four particulars; 1.

1. In a Commonwealth there are people of different degrees, ranks, callings, and qualities, all are not Princes, nor are all Rulers, all are not Merchants, nor are all rich, there are men of all degrees, cal- 1.

lings and qualities, ſome are rich, ſome poore, ſome high, ſome low, ſome maſters, ſome ſervants, and the like; now in this regard, the Church may be compared to a Commonwealth, for in the Church of God ſome are high, ſome low, ſome rich, ſome poor, ſome men grown up to a full ſtature in Chriſt, others are but new beginners and babes in Chriſt; ſome men are rich in gifts, when others are but poore and mean; ſome are ſtrong in grace, like the Oak, when others are but like a broken reed. As in a Commonwealth, ſo in the Church of God, there are men of ſeverall ranks, degrees, callings, qualities, and conditions, as in 1 *Cor.* 12.8,9,10. *All men have not the ſame manner of gifts, for to one is given the word of wiſdome, to another the word of knowledge, to another Faith, to another the gifts of healing, to another the works of miracles, to another propheſie, to another diſcerning of ſpirits, and to another the interpretation of tongues, but all theſe worketh that one and the ſame ſpirit, dividing to every man ſeverally as he will*: as it is in the naturall body, ſo it is in the ſpirituall body, that body would be a monſtrous body, if the thumb were as big as the arm, and the arm as big as the body, and every part as big as the whole; juſt ſo it is in the Church, it is the beauty of it, to have a variety of condition.

1 Cor. 12. 8,9,10.

2. As in a Commonwealth though

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there

there be multitudes of people, yet they are all governed by one and the ſame Laws, and are all ſubjects to one and the ſame Rulers: ſo it is in the Church of God, though there be many people in it, yet they are all ſubject to the ſame Laws, and are all to walk by the ſame rule; and in this regard it may be compared to a Commonwealth, for there is but one rule, the word of God, that ſwayes the whole Church.

3. In a Commonwealth it is accounted high Treaſon to ſubvert or overthrow any Law by which that Commonwealth is governed, for if it were not ſo the Laws of a Commonwealth would be of no force, if any man might break them, add to them or take from them at his pleaſure, and therefore a Commonwealth does count the breaking and violation of their Laws to be the greateſt injury and diſhonour, that can be done to them, and ſo it is in the Church, the Word of God is very ſevere in this regard, that if any man ſhall adde or diminiſh any jot or tittle to or from the Word, God will blot his name out of the Book of life. Rev. 22, 18, 19.

4. They may be compared one to another in this regard, for as one Commonwealth differeth from another, they have not both the ſame Rulers, nor the ſame Lawes, nor the ſame cuſtomes, nor Charters, but differ in every thing almoſt, ſo the

the Church of God is distinguished from all other parts, and people of the World, Commonwealths are different one from another in four things. 1. in Laws; 2. in habit; 3. in language; 4. in Government; and so is the Church of God.

1. 1. It is different from others in its Lawes; Law, that rules in a Commonwealth, but onely the Word of God rules in the Church.

2. 2. As Commonwealths differ from one another, in their language, so the Church of God is a language different from all the World, the Church of God speaks the pure language of *Canaan*, but all the World besides speak a broken and corrupt language.

3. 3. As Commonwealths differ one from another in regard of habits, so in this regard does the Church of God differ from all the World, the Church of God hath put on the new man, when all the World have on their old ragges still, the Church hath put on the long robes of Christs righteousnesse which cover all her nakednesse, which all the World are without.

4. 4. The Church of God is different from all other in regard of their Government; all Kingdomes and Commonwealths have men to be their Governours, but the Church of God that hath Christ to be her Governour.

Thus

Thus I have ſhewed you wherein the Church and a Commonwealth doe agree, now I come to ſhew you wherein they differ; as

1. They are different in their Laws, a Commonwealth hath Laws, Acts, and Ordinances to govern them, but the Church hath onely the Word of God to be their rule. 1.

2. There is a difference in the extent of thoſe Laws, the Law of a Commonwealth doth onely reach and extend to the outward man, that cannot rule the inward man, therefore we commonly ſay our thoughts are free, God onely can ſearch the heart and try the reins; but now the Law of the Church extends its ſelfe, to the ſearching of the ſoul and ſpirit, every thought and imagination of the heart, as the Apoſtle ſayes, *the Law is ſpirituall, but I am carnall.* 2. Rom. 7. 14

3. There is a difference in regard of the power and efficacy of theſe Laws; the Laws of a Commonwealth doe onely reſtrain the outward man, if you doe amiſs, but the Law of God in the Church, that cannot onely reſtrain in practiſe, but change the heart, and alter the affections, and make thee a new man. 3.

4. They differ in this regard, a Common wealth may alter their Laws at pleaſure, if they ſee occaſion, if they find any law 4.

law grievous or burdenſome to the Kingdome, they may alter it, or take it away, and adde a new Law in the roome of it, but this the Church of God cannot doe, the law that the Church hath now, it muſt have to the end of the world, God himſelf gave the Law to his Church, and he cannot give a prejudicial or burdenſome law, whereas Rulers of Common wealths, they are but men, and cannot look into the events of things; and therefore are ignorant whether this or that law may be good or no, and therefore doe change them at their pleaſure when they ſee a neceſſity; but the rule of the Word of God is an unerring and an unalterable rule, which all muſt follow and practiſe to the end of the World.

5. 5. They differ in their cenſure, the cenſure of a common wealth may extend ſo far as to confiſcation of goods, to baniſhment, impriſonment, or death, but the cenſure of the Church extends only to excommunication, or throwing the offender out of their ſociety or fellowſhip, they can doe no more and muſt doe no more, the Church of Chriſt can inflict no cenſure, but onely to excommunicate, and therefore their practiſe that doe impriſon and cenſure and inflict puniſhment upon their people, is not warrantable but does contradict the rule of the Word; and thoſe like-

likewiſe that doe cry out againſt Church Government, as tyranicall, doe very much miſtake, for the Church of God their cenſure; is not corporeall but ſpirituall. But though the Church may not cenſure any man that is an offender, yet ſhe may complain to the Commonwealth, and they may reſtrain and quell them and keep them under, and inflict puniſhments upon them.

Thus then you ſee both wherein a Church and a Commonwealth doe agree, and wherein they differ, and if this be ſo that the Church of God is a ſpirituall Commonwealth, then give me leave to draw theſe three inferences from hence.

1. I may inferre from hence the neceſſity of Church Government in a Church; Did you ever ſee a Commonwealth ſtand and flouriſh without rule and Laws, and order? Order is the ſtaffe of a Commonwealth, if every man might doe what he liſt, and what is right in his own eyes, nothing but ruine and deſtruction would preſently follow, as in *Pſal.* 11. 3. *If the foundations be deſtroyed, what ſhall the righteous doe*? If the Laws and foundations of a Commonwealth be ſubverted and deſtroyed, there will be nothing but ruine. If the Church be a ſpirituall Commonwealth, then there is an abſolute neceſſity of a Government in it; and therefore thoſe that

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Pſal. 11. 3.

that would either rob the Church of their Government, and would have none at all, or else would introduce a false Government upon the Church, and doe as much as in them lies to overthrow the Government of the Church, such as these are to be reproved. Government to a Commonwealth is like a hedge to a garden, now suppose you had a very fair garden, and a great many curious flowers and fine slips in it, and one should come to you and tell you, Sir, I see many daintie flowers and slips in your garden, but I see none to grow upon your hedge, therefore pull it down, let it grow there no longer; you would say to such a man, no by no means, for though nothing grows upon the hedg, yet the hedge does preserve the flowers, that grow in the garden, and keep them from the violences of wild beasts: So though a Government in the Church does not make us holy, a man may goe to heaven without a Government, yet is it exceeding necessary to preserve the Church of God.

2. 2. I may infer from the Churches being a spirituall Commonwealth, the necessity of union in the Church. Commonwealths are preserved by union, you see what four years war have brought upon our Kingdome, it hath almost destroyed the face of our Commonwealth: Union

are

are the ſinews and ligaments of a Commonwealth, if men be diſunited and diſjointed, that Commonwealth cannot ſubſiſt, *A Kingdome divided againſt it ſelf cannot ſtand*, and the Church of God being a ſpirituall Commonwealth, this argues the great neceſſity of unity in the Church, and the great danger of diviſion, the Church of God cannot be ſafe without union. I muſt tell you (to the griefe of our hearts be it ſpoken) there was never leſſe unity in the Church of God, ſince the very firſt plantation of it, by the Apoſtles in the Primitive times, then there is at this day, wherein every man almoſt is ſet one againſt another; truly I look upon it, as a very ſad Omen and prediction, that God is bringing in upon us the moſt diſmall perſecution that ever yet our eyes beheld. I have read in the book of Martyrs, that the coming in of the eight perſecution, was occaſioned by the diviſion and falling out of Chriſtians one with another; I wiſh it may not be ſo with us (Beloved) it is ordinary amongſt a great many men to cry out & exclaim againſt the Miniſters of the Goſpel, as if they were the great inſendiaries and cauſers of diviſions and diſcenſions amongſt you, but I would have you know that thoſe that preach againſt diviſion, are not dividers, but thoſe that make diviſions they are dividers, as the Apoſtle

Mat. 12, 25

Apoſtle ſayes, *Marke them that cauſe diviſions among you, and avoid them*, thoſe men that have cauſed diviſions, and brought in ſtrange opinions, and Sects, and ſchiſms into the land, they are the make-bates of the Nation; the *ſtaffe of Union* and the *ſtaffe of beauty*, when one is broken, the other is broken. I have read a ſtory of a man that had fourſcore children, and lying upon his death bed, he cauſed his children to come before him, and deſired that a bundle of ſmall rods might be brought to him, his children began to wonder amongſt themſelves, what ſhould be his deſigne and purpoſe in doing it, but when they had brought them, their Father commands every one of his ſons beginning from the youngeſt to the eldeſt, to take the bundle, and try which of them could break it, but not one of them was found able to doe it: at laſt taking the bundle himſelf he unbound it, breaking the ſticks one by one til he had broken them all, and now my children ſayes he, this I doe to teach you, that if you doe combine and keep cloſe together in unity like a bundle of ſticks, there is none will be able to break you, or doe you any harm, but if you divide and fall off one from another, you will ſoon be ruined, and broken in pieces: why, ſo now if the members of the Church of God would unite together,

and

and partake of publique Ordinances together, hear, pray and performe holy duties together, and ſtill remaaine conjoined in one, wee need not feare the power or policy of any, to doe us any harm.

3. If the Church be a ſpirituall Commonwealth, then I may inferre further, the neceſſity of our labouring to improve the Churches intereſt in a Commonwealth. Nature will teach men to labour to preſerve, and advance the good and benefit of the Commonwealth, every man will contribute for the good of the Body Politique, and therefore let us labour to promote the good of the Body Eccleſiaſtique, and to improve the Churches intereſt. 3.

Thus much for the firſt Doctrine, we come now to the ſecond Doctrine, *That it is a great miſery for a man to be a ſtranger to the true Churches of God.* You may be in the true Church, and yet not of the true Church; as ill humours in a mans body, they are in the body, though none of the conſtituent parts of the body: ſo you may be in the Church, and of the Church viſible too, and yet none of the Members of the Church inviſible, of the Church of the firſt borne, you may not partake of the ſpeciall and ſpirituall priviledges of the Church of God. *Doctr.* 2.

1, Wicked men are ſtrangers to the effectuall calling of the Church, in 1 Pet. 2.

1 Pet. 2. *You* (ſaith the Apoſtle) *are called with a holy calling*, which wicked men are without. 2. They are ſtrangers to the comforts of the Church of God, you want thoſe joyes and comforts which the peo- of God doe enjoy. 3. You are ſtrangers to a Chriſtian communion in the Church, a wicked man does not know how to manage a ſpiritual communion with the people of God.

Uſe. Now if this be ſo that wicked men are ſtrangers to the Church of God in their ſpirituall benefits and priviledges they have by Chriſt, then by way of Uſe I ſhall onely draw from hence theſe two Inferences.

1. 1. That you would not lay too much dependence and confidence upon your being Members of the Church; you may be under the outward and common mercies, and yet want the inward and ſpirituall benefits of the Church of God, there is many a man that is born and brought up in the Church of *England*, and yet notwithſtanding unable to give any ground of his Salvation by Chriſt, thou mayeſt have the *Church of England* to be thy *Mother*, and yet never have *God* to be thy *Father*. I do not ſpeak this to the diſparagement of the Church of *England*, for

for Chriſt and Salvation by him is to be had in *England* as well as elſewhere, I would not have you think that *England* is no true Church, for it is a Church of Jeſus Chriſt, but I ſay you may be of this Church and borne and bred in this Church, and partake of all the Ordinances and outward priviledges in this Church, and yet never come to heaven, for (as the Apoſtle ſayes) *all are not Iſrael that are of Iſrael.*

2. If this be ſo, then this may be matter of reprehenſion to wicked men, that ſeeing they are in the Church, yet they are not of the Church of Jeſus Chriſt, you are in the Church, but as a *weune*, a *botch*, or *blaine* is in the body, you are a blemiſh to the Church of God, wicked men are *ſpots* and *blemiſhes* in the Church, as in 2 *Pet.* 2. 13. though they are in the Church, yet they are a burden to the Church, and I wiſh that godly men did count it a greater burden to them then they doe, that they have ſo many wicked men in their Church; A wicked man in the Church, is like a wooden legge to the body of a man, a naturall legge that carries the body, but if a man hath a wooden legge, the body muſt carry it; ſo wicked men are a great burden and trouble to the Church, as *Paul* ſayes (ſpeaking of wicked men) *I wiſh* (ſayes he)

2.

2 Pet. 2. 13

he) *they were even cut off that trouble you*, such men as are loose in practise, and loose in opinion, truly both these have been great burdens and troublers to the Church of God; they are to the Church, as *Jonah* was to the ship, what a storm have they raised in this kingdome, which God knows, whether you or I shall ever live to see blown over. Thus much for the second part of Mans misery by Nature, *That at that time ye were aliens to the Common wealth of Israel.*

SER-

SERMON, VIII.

EPHES. 2. 12.

——And strangers to the Covenants of Promise——

WE come now in order to the third part, *And strangers to the Covenant of Promise*, but before I shall draw out any Doctrines from these words, I shall resolve these five questions which are very needfull to be discussed;

1. What is the difference between the *Covenants* and the *Promise*? For many look upon them to be both one and the same thing. *Quest.* 1.

2. What is meant here by the *Covenants of Promise*. 2.

3. Why it is called *the Covenants of Promise*. 3.

4. Why it is called in the plurall number, *the Covenants of Promise*. 4.

And lastly, What it is to be *a stranger to the Covenants of Promise*. 5.

Queſt. 1. 1. *Queſt.* What is the difference between a *covenant*, and a *promiſe*?

Anſw. *Anſw.* In anſwer to this, you muſt know, that though every Covenant is a promiſe, yet every promiſe is not a Covenant, a Covenant is a more comprehenſive thing then a promiſe, for a Covenant is nothing but a bundle of promiſes, all the promiſes in the Goſpell bound up together in a bundle, ſo that herein you ſee the difference between a Covenant and a Promiſe.

Queſt. 2. 2. What is meant by *the Covenants of Promiſe*?

Anſw. I anſwer, That it is the free and gratious promiſe, that God made with *Adam* after the fall, and with the Patriarchs, *Abraham*, *Iſaac*, and *Jacob*, and all the faithfull, wherein he promiſed them Salvation and eternall life, through Chriſt, which was to come, this is the Covenant of Promiſe, even the promiſe which God made with his children, before the coming of Chriſt, wherein he did covenant to give them life and ſalvation, through Chriſt which was promiſed to come.

Queſt. 3. 3. Why is it called *the Covenants of promiſe?*

Anſw. *Anſw.* It is called ſo, becauſe Chriſt the matter of this Covenant was not actually come, but onely promiſed that he ſhould come, that is the reaſon of this phraſe here [*the Covenant of Promiſe*].

4. Why is it called in the plurall number

ber *the Covenants* of Promiſe, ſeeing there was but one Covenant of Grace, the Covenant of Workes was made to *Adam* before the fall, and the Covenant of Grace after the fall? Queſt. 4.

Anſw. It is called *the Covenants of Promiſe*, not as if there were ſeverall kindes of Covenants, and of Salvation by Chriſt, but becauſe there were divers exhibitions and adminiſtrations of this one Covenant; not as if this Covenant were many in kinde and ſubſtance, for it is the ſame now that it was at the beginning, but onely it was diverſly adminiſtred, explained and enlarged ſometime it is called a *new Covenant*, that is, new in regard of the urging, & exhibition of it: the like phraſe you have touching Love, *Behold, a new command I give unto you, that you love one another*, it was called new, becauſe it was then newly enforced upon the people: The *Covenant of Grace*, the tenour of which is, that we ſhall have life and ſalvation through the bloud Chriſt, it is called *Covenants*, becauſe it was ſo often renewed and adminiſtred, firſt it was made to *Adam* after his fall, *The ſeed of the woman ſhall bruiſe the Serpents head*, and then it was renewed to *Abraham*, *Paul* explains it in *Heb.* 3. and after him, to *Iſaac*, and then to *Jacob*, and *David*, and *Solomon*, and all the faithfull, but the Covenant was ſtill for ſubſtance the ſame, though *Anſw.* 1 Joh. Gen. 3. 15. Heb. 3.

though it was many times renewed, and so it continues the same to this very day; thus you have a brief account of these four Queries.

Quest. 5. 5. What is it to be *a stranger to the Covenants of Promise?*

Answ. Did you but dive and look into the bottome of it, you would finde it to be the finall upshot of the misery of an unconverted man; to be *a stranger to the Covenants of Promise*, is to be in such a dismall and lamentable and deplorable condition, as that none of all the promises of God, for Grace, and life, and Salvation by Christ, doth appertaine to him, and is not this a very miserable and sad condition, that the Lord lookes upon a man in an unregenerate estate, as uncapable of any mercy, life or Salvation by Christ? A Covenant (as I told you) is a bundle of promises, it containes all the promises of Grace, life, and Salvation, now if you be without the Covenant, you must needs be destitute of all the promises by Christ.

Thus having by way of premise opened these five particulars, I shall now draw out this one Observation from the words.

Doctr. Doctr. *That all men during the time of their unregeneracie, are strangers to the Covenants of Grace, so that they can lay no just claim to any promise of having life and Salvation by Christ*; you are strangers to the Covenants

of

of promiſe; and (Beloved) when I tell you, that you have no title to any one promiſe of life or Salvation by Chriſt, it is the ſaddeſt news that ever you can open your ears to hear, if you are a ſtranger to the Covenant you are without all the promiſes, for the Covenant is a bundle of promiſes, all the promiſes of God bound up together; in the handling of this point I ſhall onely ſhew you two things, and then apply it.

1. I ſhall ſhew you what the Covenant of Grace is.

2. How you may know whether you are men without the Covenant of Grace, yea or no, and can lay no juſt claim to any promiſe of life and Salvation by Chriſt.

3. I ſhall winde up all in a practicall uſe, both for conſolation to thoſe, that are in the Covenant, and for terrour to thoſe that have no right to the Covenant.

1. For the Nature of the Covenant of Grace, it is that free and gratious Covenant which God made with *Adam* after the fall, promiſing him pardon of ſin and eternall life, through the righteouſneſſe of Jeſus Chriſt. This is the ſumme and ſubſtance of the Covenant of Grace, it is the promiſe of God firſt made to *Adam*, and then renewed to *Abraham*, *Iſaac*, and *Jacob*, *David* and *Solomon*, and all the faithfull, it is

1.

is the ſolemn promiſe that God made to the Elect of their obtaining ſalvation through the righteouſneſs of Jeſus Chriſt: Now here you muſt be very careful leſt you run into a miſtake, for there are two ſorts of people that run into very dangerous errours concerning this particular: As

1. 1. The *Socinians*, that are of an opinion, that all the Patriarchs and good men in the Old Teſtament did none of them go to heaven, till Chriſt came in the fleſh; a very uncharitable and ungodly opinion; And

2. 2. There are others that hold, that living in obedience to the Morall Law of *Moſes*, is to tie the people to the Covenant of Workes, to be juſtified by it, they hold the Jews did not live under a Covenant of Grace till Chriſt came, but if it were ſo, none of them could poſſibly be ſaved, for *by the workes of the Law ſhall no fleſh living be juſtified*, no man in the World can ever goe to heaven by the Covenant of Workes. This I doe onely mention by the way, that you may ſee and underſtand, that ſince the fal of *Adam*, all men are ſaved by the Covenant of Grace, the Covenant of Works was no longer in force then while *Adam* lived and continued in Innocency, but as ſoon as ever he fell, the Goſpell was preſently preached unto them, as well as it is to us now, only it was preached unto them more darkly, and to us more clearly;

Chriſt

Chriſt was preached unto them as to come, but he is preached unto us as come already.

We come now to the ſecond queſtion, to ſtir you up and put you upon enquiry, how you may know, whether you are the people that are in Covenant with God yea or no, ſo as that you can lay a juſt claim to the Covenant of Grace, and to all the promiſes therein contained for ſalvation and life eternall by Chriſt. I ſhall handle this Querie not in the poſitive but in the negative part of it, how you may know, that you are not in the Covenant of Grace, I ſhall give you three or four diſcoveries of it. *Queſt.* 2.

1. Thou oh man art not in Covenant with thy God, that haſt not yet broken the League and Covenant, which thou haſt made with thy luſts, you that doe ſtill keep up and maintaine the League and Covenant with your luſts, and corruptions, you are not as yet come within the Covenant of Grace; that man that makes a Covenant with death and hell, cannot be under the Covenant of Grace, and therefore you that have not broken off your ſins by repentance and righteouſneſſe, and your iniquities by ſhewing mercy, you that are in a wicked courſe and reſolve to continue ſo, lay no claim to the Covenant of Grace; you that are engaged to your luſts, you have beene bad and *Anſw.* 1.

and you will be ſo ſtill, you have no intereſt in the Covenant of Grace.

2. You that think to be ſaved by a Covenant of works, cannot be under a Covenant of Grace, *You that hope to be juſtified by Works, are faln from Grace*, as the Apoſtle ſays in Gal. 5. 4. you are faln from Grace, that is, not that you are faln from the habit of Grace, you are faln from the Doctrine of Grace, that holds out juſtification by Chriſt, that man ſhall never be ſaved by Chriſt that thinks he cannot be ſaved by Chriſt; and therefore a Papiſt, living and dying in this very opinion that he muſt be ſaved by a Covenant of works, cannot be ſaved; if you be not caſt out of your ſelves, ſo as to rely wholly and only upon Chriſt for life and Salvation, you can lay no juſt claime of being under the Covenant of Grace.

Gal. 5. 4.

3. You are ſtrangers to the Covenant of grace, that do make no conſcience of breaking the engagements and promiſes you have made to God, you that are careleſs of keeping the Covenants you have made with God, this is an evident demonſtration, that you are not in Covenant with God, thoſe that are in Covenant with God make conſcience of keeping their Covenants with God; if in times of affliction & trouble, you can make large promiſes to God of better obedience, and yet afterwards return with the dogge to his vomit, and are as bad, or worſe

3.

worſe then ever you were, this argues, that you have no intereſt at all in the Covenant of Grace.

Thus I have done with the ſecond Query, the diſcoveries of thoſe, that are not in the Covenant of Grace; I have only now the Application of the point to ſpeak to, and the Uſe that I ſhall make of it ſhall be firſt for conſolation to all that are in the Covenant of Grace, you have a bundle of promiſes to which you may have recourſe, and lay claim to them as your own. 2. By way of terrour, to ſhew the miſery of thoſe that are ſtrangers to this Covenant of Grace. *Uſe.*

1. This may be matter of great conſolation to you that are under the Covenant of Grace, that are in Covenant with God, this ſhould provoke you to joy and comfort, in the conſideration of the great happineſſe you enjoy in being under the Covenant of Grace, from the miſery you would be expoſed to, did you live under a Covenant of Works. And now (Beloved) lend me your thoughts a little, while I ſhew you in fourteen particulars, the great happineſſe you are now in, being in Covenant with God under a *Covenant of Grace*, from the miſery you had lain under, in being onely under a *Covenant of Workes*, *Doe this and live*, I ſhall but onely name them to you, and run over them very briefly. 1. The 1.

1. 1. The *Covenant of Workes* was given by God to *Adam*, as a *Creator*, but the *Covenant of Grace* is given by God to a Believer, as a *Father*; God had not this term of a Father before the fall, but onely of a God and Creatour, but being under a Covenant of Grace, you may look upon that God that was only a Creator to *Adam*, as a Father to you.

2. 2. This had been your misery under a Covenant of Workes; for that exacts *perfect obedience*, and does punish the offendor in case of disobedience: but being under a Covenant of Grace, the Lord accepts through Christ of *sincere* obedience, though it be not perfect.

3. 3. The Covenant of Works is not contented with perfect obedience neither, unlesse it be *personall*, it must not be perfect, done for thee by another; but done by thy self in thy own person; but now the Conant of Grace, accepts of perfect obedience, though it be not done by thy selfe, but in the person of Jesus Christ; God the Father doth as fully accept of Christ obeying and fulfilling his will in doing and suffering in our behalfe, as if we had done and suffered what he did in our own persons, and herein lies the great happinesse of a man under the Covenant of Grace.

4. 4. The Covenant of Works was made by

by God to *Adam without a Mediator*, there was no third perſon between God and *Adam*, but the Covenant of Grace was made by God with us, *in the hand of a Mediator Jeſus Chriſt*. You may conceive it thus, ſuppoſe two men ſhould be at diſcord and variance one with another, and a third perſon a friend to both theſe, that are falne out, ſhould come and endeavour to decide the difference, firſt going to one and deſiring him to be reconciled to the other; and then going to the ſecond, and entreating him to be pacified towards the firſt, till he hath united and reconciled them both together; ſo it is here, Chriſt is a friend both to God and man, he is the Son of God, and he is husband of his Church, and being the Mediatour of the new Covenant, he comes firſt to his Father, and ſayes, Father I know, that all man kind hath broken that firſt Covenant which they made with thee, and are thereby juſtly lyable to all that wrath and puniſhment due to the breach of it, and I know thy anger and diſpleaſure againſt them, but I pray thee oh Father, be reconciled and well pleaſed with thy people, give them the ſanctification of their Natures, while they live here, and give them heaven and happineſſe when they dye; and then Chriſt comes to Beleevers, and tels them; Sirs, I have procured peace, and pardon, and reconcon-

conciliation for you, the sanctification of your Natures here, and Heaven when you dye, and therefore lift up your heads with joy; Christ first goes to his Father, and sues to him for pardon, and then comes to us, and begs of us to be comforted.

5. 5. *Adam* under the Covenant of Workes he had nothing but Workes to save him, and he was to keep this *Covenant of Workes* onely by *his own strength*, he had no strength but his own, to perform any duty, he had no bottome, no foundation, but himselfe to stand on; but under the Covenant of Grace we are kept by the *mighty power of God through Faith unto Salvation*; we are under a far better condition under the Covenant of Grace, then *Adam* was at first, in the State of innocency, for though hee was *perfectly* holy, yet he was not *immutably* holy, but now the foundation of God standeth sure, we are kept by the mighty power of God unto Salvation.

6. 6. The Covenant of Workes, if a man did once break them, that did *admit of no repentance*; had *Adam* and *Eve* after the fall, wept their eyes out, or prayed their hearts out, all would have done them no good; repentance will no way avail the Covenant of Workes; as it is in the civill Law, if a man hath committed murder, the Law does not enquire whether the man does repent, or is sorry for what he hath done,

or

no, but the Law takes notice whether he hath done the fact, or no, if he hath, he muſt dye, no repentance will avail; but in the Covenant of Grace it is far otherwiſe, for though you have done the fact, and broken Gods Commandements, yet if you repent, and mourn, and grieve for the ſins you have committed againſt God, the Lord will pardon and forgive them, as if they had never been committed, ſo that this is another great happineſſe you enjoy in being under the Covenant of Grace.

7. *Adam* being under the Covenant of Works, God took the very *firſt forfeiture* of breaking of this Covenant, and one ſinne made God to diſanul that covenant, whereas the Covenant of Grace is not made void nor diſanul'd although you commit many ſins: as you may ſee in *Ro.*5.16,17. ſays the Apoſtle there, *Not as it was by one that ſinned ſo is the gift, for the judgment was by one to condemnation, but the free gift is of many offences unto juſtification*, that is, under the Covenant of Works, there one ſin did condemne all the world, but being under the Covenant of Grace there the free gift is of many offences unto juſtification, many ſins are pardoned and many offences are paſſed over, the Covenant of Grace pardons many ſins and overlookes many weakneſſes and failings, though you break your Covenant often, time after time, yet the Covenant of 7.

Grace ſhall not be broken, the firſt Covenant was diſanuld for *one ſin*, but the ſecond Covenant ſhall not be diſanuld for *many ſins*, as you may ſee in *Pſal.* 89. 31, 32, 33, ſayes God there, *If they break my ſtatutes, and keep not my Commandements, then will I viſit their tranſgreſſions with the rod, and their iniquity with ſtripes, nevertheleſſe my loving kindneſſe will I not utterly take from him, nor ſuffer my faithfulneſſe to fall, my Covenant will I not break, nor alter the thing that is gone out of my lips*, and ſo in *Pſal.* 11.5. *The Lord will ever be mindefull of his Covenant*: ſo that this is another part of your happineſſe.

Pſal. 89. 31, 32, 33.

Pſal. 11. 5.

8. 8. (Pray obſerve this) had *Adam* continued ſtill under the Covenant of Works, and kept the Covenant, performing exact and perfect obedience to it, yet he could never have come to *heaven*, he ſhould have had *onely an everlaſting continuance in paradiſe*, he ſhould never have enjoyed heaven, but being under the Covenant of Grace, that entitles you to everlaſting Salvation and happineſſe in heaven, by Jeſus Chriſt.

9. 9. Under the Covenant of Workes, though God did promiſe *life* to *Adam*, upon the *performing of the Covenant*, yet God did not promiſe *pardon* to *Adam* upon the *breach of the Covenant*; God promiſed him thus, *doe this and thou ſhalt live*, but God did not promiſe him, that though he ſhould break his commands and ſin againſt him, yet

yet hee ſhould bee ſaved notwithſtanding: in the Covenant of Works, there is no promiſe at all of pardon, but onely of life; but under the Covenant of Grace you have a double promiſe. 1. You ſhall obtain life eternall, and Salvation by Chriſt: And 2. you ſhall have all your ſins pardoned and waſhed away in the bloud of Chriſt, that you doe commit againſt him, you ſhall have pardon and remiſſion of ſins by Chriſt, ſo that no ſin ſhall be charged upon you.

10. Under the Covenant of Workes God did accept of the *perſon* for the *worke-ſake*, but under the Covenant of Grace, he doth accept of the *Work* for the *perſons ſake*: and herein lies our happineſſe, under the Covenant of Works God did accept of *Adams* perſon meerly becauſe his works were altogether righteous and good, and he accepted his perſon no longer then his works were good, for as ſoon as ever he broke the command, God was diſpleaſed with him, but under the Covenant of Grace God doth accept of the Works for the perſon ſake; as you ſee in *Abell*, *he* was *firſt accepted*, and then *the ſacrifice*, firſt his perſon was well pleaſing to God, and then the ſacrifice for the perſons ſake, ſo God accepts of our praying, reading, hearing, and all that we doe through Jeſus Chriſt, he being well pleaſed with our perſons in Chriſt, 10.

he is delighted and well pleaſed with all our ſervices in him.

12. 11. The Covenant of Works was made to *all men* generally and univerſally without exception, but the covenant of grace was made onely to a *ſelect* and *choſen people*, all mankinde were in *Adam* under a Covenant of workes, if *Adam* had kept the Law, all mankinde had lived by him, but herein lies your happineſſe, in being under the covenant of grace, when it is made onely to a few, to a peculiar and choſen number of men.

12. 12. The covenant of workes that entitles men to no further honor, then to be a worthy and honourable *ſervant of God*, not a *child of God*, but under the covenant of grace we doe not onely become ſervants, but *adopted ſons*, we are the children of promiſe by Faith in Chriſt, the covenant of grace puts us into a ſtate of Sonſhip: *Adam* was the ſon of God by creation, but not by grace and adoption, till the covenant of grace was made.

13. 13. *Creation* was the foundation of the covenant of works, but it is *redemption* that is the foundation of the covenant of grace, the foundation of this is, becauſe Chriſt hath died for us, and ſhed his bloud for us.

14. In the covenant of workes God did onely manifeſt the attributes of his

great-

greatneſſe, and *power*, and *wiſdome*, and *juſtice*; but in the covenant of grace hee does demonſtrate the attributes of his *grace* and *mercy*, *goodneſſe* and *patience*, &c. God in the covenant of workes was only a *juſt* God, *Doe this and live*, ſo long as thou keepeſt my Commandements thou ſhalt live and no longer; but in the covenant of grace, he is a *mercifull* God too, the Lord did make the attributes of his mercy and goodneſſe to ſhine forth in this covenant; ſhould God ſay to us, ſo long as you doe well it ſhall be well with you, but if ever you break one command or commit one ſin, you ſhall be damned, if God ſhould ſay thus to us, we were in a moſt miſerable and undone condition, and could not eſcape damnation; but we being under the covenant of grace, by his Son Jeſus Chriſt, he tels us that although wee doe break his commands, and ſin againſt him, yet in his Son he will pardon us, and paſſe by all our tranſgreſſions, as if they had never been committed.

SERMON, IX.

EPHES. 2. 12.

——*And strangers to the Covenant of Promise,*——

HAving shewn you in 14. particulars, your great happinesse in being under the covenant of grace, from the misery you would have lain under, had you been under the covenant of works: I come now to the second Use, which is a Use of dread and terrour, to lay before you the great misery of those that are strangers to this covenant of promise; and here I might lay before you much astonishing and perplexing matter, to all those that are not in the covenant of grace: I shall be the larger upon this particular, because the last day I spent half an hour about a use of comfort, in shewing you your *happinesse* in being *under the covenant of grace*, and therefore now I shall spend

Use 2.

ſpend the like time in declaring the *miſery* of all thoſe that are *ſtrangers to the covenant*, which I ſhall compriſe under theſe ſix heads.

1. This is one part of your miſery, you are *bound to keep the whole Law* of God, and that in your perſons, elſe you can never be ſaved: and oh how impoſſible is this for any man to do! he that is under the covenant of grace, God the father accepts of Chriſts keeping and fulfilling of the Law for him, as if it were done by him in his own perſon; but to ſuch as are not in this covenant of grace, God ſaies to them, if you do not keep the whole Law, and that perſonally, you ſhall be damned eternally, as in *Gal.* 5. 3. ſaies the Apoſtle there, *I teſtifie again to every man that is circumciſed, that he is bound to keep the whole Law*; if you will not accept of Chriſt, and accept of ſalvation by his bloud alone, but run to circumciſion; I tell you, ſaith the Apoſtle, that *you are debters to keep the whole Law of God*, and he will caſt you into hell, upon the leaſt breach of the Law; Oh thou unhappy man, upon how hard termes canſt thou hope for ſalvation, even upon impoſſible termes; thou canſt as well keep the ſea in thy fiſt, as keep the whole Law of God, in thy own perſon; God ſaies to thee, if thou doſt break but one command, though thou 1.

ſhouldſt keep all the reſt, yet thou ſhalt die and be damned eternally; but if you be under the covenant of grace, though you break the Law again, and again; yet *Chriſt* doth redeem you from the *curſe of the Law*, he being *made a curſe for you*.

2. 2. Thou that art a ſtranger to the covenant of grace, thou haſt *no ſtrength* but *thy own* to help thee in the diſcharge of all thy duties; but now a man that is under the covenant of grace, God doth command him a duty, and does with the command give him a power to perform the duty; God bids him act grace, and powres upon him a ſpirit of Grace; he bids him pray, and gives him a ſpirit of prayer; God commands him a duty, and gives him a flexible, willing, and an obedient heart, and abilities to perform the duty; when in Scripture God does command a duty: he does likewiſe promiſe to aſſiſt and enable us to the performancce of the duty, as for example, Iſa. 1. 16. the Lord bids us, *to waſh us and make us clean, and put away the evill of our doings*, and a poor ſoul ſaith, Oh Lord I am not able to waſh my heart, nor cleanſe my wayes, nor to do any thing that is good *of my ſelf*, and therefore ſaies God again, *I will waſh you and make you whiter then ſnow*; Ezek. 36. 25. ſo God bids us to get *new hearts*, and then again he promiſeth, *to create in us new hearts, and*

renew

renew right ſpirits within us: I might inſtance in ſundy other particulars; but now this is thy unhappineſſe oh man that art a ſtranger to the covenant of grace; God bids thee keep his commands, but he gives thee no power to fulfill his commands; he bids thee act grace, and never gives thee a ſpirit of grace; he bids thee pray, and yet never powres out upon thee a ſpirit of prayer; and if *Adam* in his innocency, when he was perfect, was not able to keep Gods commands, how much more unable art thou to do any thing that may pleaſe God? thou by thy own ſtrength art as well able to make a world, as to make one prayer, or perform any duty in a holy and ſpirituall manner; thou canſt as well deſtroy the whole world with thy own hands, as ſubdue any luſt by thy own ſtrength; but under the covenant of Grace, God tels us, that though we cannot keep the Law, yet he will accept of his Sons keeping it for us; and he hath promiſed to help and aſſiſt us in the performance of every thing, that he commands us.

3. You that are ſtrangers to the covenant of grace, herein lies your miſery, you have no *Advocate* to *plead for you*, nor *Mediator* to ſtand between God and you; you have an angry God frowning upon you, and a galled conſcience ready to accuſe 3.

curse you, and every thing else in the world against you, but no friend neither in heaven nor in earth to plead or speak for you; *Christ* is a mediator to those only that are under a covenant of grace, now what canst thou say for thy self oh man, why thou shouldst not be condemned, and damned in hell for ever, for thy drunkennesse, adultery, sabbath-breaking, prophaneneſse swearing, lying, and thy ungodly practises? thou canst have nothing to plead for thy self, but must needs be cast out into hell fire irrecoverably; but now a godly man that is under the covenant of grace, he can say, Lord here is Christ my mediatour, that pleads with thee for the pardon of all my sins, and for the obtaining of heaven, and happinesse, and glory, for me, through his obedience and merits; but thou that art under the covenant of works, thou canst not say, I have Christ to plead for me, and to be an Advocate with the Father, to beg for pardon of sin, and life and salvation for thee, thou canst not say so, for without the covenant of grace, there is no Mediator, Christ is the Mediator only of the new covenant; therefore what sad condition art thou in, seeing as verily as thou standest here now, so thou must one day *stand before Gods tribunall* to answer and be judged for

2 Cor. 5. 10.

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every thing thou haſt done in thy body whether it be good or evill, and then thou wilt have no body to plead for thee, but muſt *inevitably* be caſt into everlaſting burnings.

4. Being out of the covenant of grace, this is your miſery, God will in *exactneſſe and rigour of juſtice* proceed againſt you for your ſins, without any *mixture of mercy* at all. (Beloved) God hath no mercy without his covenant, but in the *covenant of grace*, he is *a God gracious and mercifull, ſlow to anger, and of great kindneſſe, abundant in mercy and truth, pardoning iniquity, tranſgreſſions, and ſins*, but he is cloathed with juſtice and rigour to all that are without this covenant, As it is in courts of judicature in point of life and death, the Judge will take no notice whether the man be a ſorrowfull man or no, the Law is not to ſhew mercy, but to puniſh the offence, the Law does not enquire whether the man be penitent and ſorry for what he hath done, but whether the fact be done or no, if it be, he muſt die for it, there is no remedie: juſt ſo it is here, God doth not enquire under a covenant of works, whether you are ſorrowfull for breaking of his Law, but he enquires whether you have broken it, or no; and if you have he will condemn thee, and caſt thee into hell fire, and then the poor ſoul cryes out, Oh Lord be merciſull to me this once, it ſhall be a warning to me,

Exod. 34. 6, 7.

I will never ſin againſt thee, nor diſpleaſe thee more, but will from henceforth walk more humbly, and holily, and circumſpectly before thee, and yet all this that thou haſt promiſed, if thou wert able to perform it, will not avail thee, for God will hear none out of Chriſt, and out of the covenant of grace.

5. 5. A man out of the covenant of grace, he hath no true and ſpeciall title to any of the bleſſings of God here in this world, Gods bleſſings go along with his covenant, and therefore it is very obſervable, that in that chapter where God does promiſe *the bleſſings of the covenant of grace*, in that very chapter he promiſeth *the bleſſings of this life*, as you may ſee in the 36. of *Ezek.* ſaies God there, *I will powre clean water upon you, and you ſhall be clean, yea from all your filthineſſes, and from all your Idols, will I cleanſe you: a new heart alſo will I give you, and a new ſpirit will I put within you, and will take away the ſtony heart from you, and will give you a heart of fleſh, and will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and you ſhall keep my judgements and do them, and you ſhall dwell in the land, that I gave to your fathers, and you ſhall be my people, and I will be your God*; all theſe are the mercies of the covenant of grace: now mark the next words, (ſaith God) *I will call for corn, and will increaſe it, and lay no famine upon*

Ezek. 36. v. 25,26, 27,28.

ver. 29,30.

on you, but I will multiplie the fruit of the trees, and the increaſe of the field, and ſo in the 10, 11. ver. of that chap. *And I will multiplie men upon you, and the cities ſhall be inhabited, and the waſtes ſhall be builded, and I will multiplie upon man and beaſt, and they ſhall increaſe, and bring fruit, and I will do better to you then at your beginnings, and ye ſhall know that I am the Lord*: Here the Lord entails earthly bleſſings to the covenant of grace, intimating, that all that are under the covenant of grace they have a title not only to all ſpirituall, but to temporall bleſſings likewiſe; but no wicked man out of the covenant of grace, hath any true title to any outward bleſſings; they that are of the faithfull, are bleſſed with faithfull *Abraham*, and injoy outward bleſſings, as a bleſſing; but wicked men, it is true they have ſomething allowed them, but it is as to priſoners, in a priſon they have ſomething to keep them alive untill their execution; and ſo wicked men they have priſon allowances till the execution day. ver. 10, 11.

6. Your miſery, (that are ſtrangers to the covenant of grace) lies in this, God will not give acceptance to any of your ſervices, though you may do as much, for the matter of them, as any godly man doth; nay thou mayſt hear more Sermons, and ſay more prayers, and perform more duties, then a godly man does, and yet 6.

yet not be accepted, when the others shall, as you may see in *Gen.* 4. 4, 5. *Cain* and *Abell* they both of them brought sacrifices to God, one of his flock, and the other of his grounds; and the Apostle speaking of this, saies, that *by faith* Abel *offered a more excellent offering then Cain*; it was not more excellent in regard of the matter of it, for in all probability and likelihood, *Cains* sacrifice was of more value then *Abels*, for his was but a few young lambs, the firstlings of his flock, but *Cains* was of the first fruits of his ground; and yet *Abels* sacrifice was accepted, and the others rejected, because *Abel* was a godly man, under the covenant of grace, by which God did accept of what he did, though it were lesse then *Cains*: and so *Solomon*, *The sacrifices of the wicked are an abomination to the Lord, but the prayer of the upright is his delight*: a sacrifice you know is a great deal more costly then a *prayer*, for that costs a man nothing but his breath, when the other will cost a great deal of money, and yet a costly sacrifice is hated by God coming from a wicked man, when a penniless prayer coming from a godly man is accepted: so that under a covenant of grace, though you do less for the matter of the duty then wicked men doe; yet yours shall be accepted when theirs shall be rejected.

Hebr. 11. 4.

Prov. 15. 8.

Thus I have done with the use of ter-

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rour in laying down to you this ſixfold miſery of thoſe men that are ſtrangers to the covenant of grace; and here becauſe I would not have any poor ſoul, that is under the covenant of grace, and partaker of all the great priviledges of it, to goe away with a ſad heart, I ſhall only leave with you two or three words of comfort to them; You children of the covenant, that are under the covenant of grace, let not your hearts be troubled, at what hath been ſaid this day, concerning the miſery of thoſe men that are ſtrangers to this covenant, and to bear up and ſupport your ſpirits, I ſhall give you two or three comfortable conſiderations.

1. That all the outward bleſſings that you enjoy, comes to you in a covenant way, God hath given you theſe bleſſings, as an appendix to the covenant, and by vertue of an intail to his covenant; the Lord never gives you a *common bleſſing*, but you ſee the love of a *Father*, and of a *husband*, and of a *friend*, and the love of *God* in that bleſſing; and therefore as I told you before in that very chapter, where God promiſeth *the bleſſings of the covenant of grace*, he promiſeth *the bleſſings of this life too*, as an intail to the covenant; wicked men may have bleſſings but not by vertue of a *promiſe*, not by vertue of the *covenant of grace*; But now if you aske me 1.

me how you may know, whether the bleſſings you enjoy come into you by vertue of the covenant of grace: I anſwer, you may know it by theſe two things:

1. 1. In caſe you do uſe and imploy all the bleſſings you receive from God, to the honour of God: thus *Abraham* did, as you may ſee in *Gen.* 17. 1,2,8, 12, his uſing the bleſſings of God to promote the ſervice of God, did demonſtrate that thoſe bleſſings came to him from God, in a covenant way, but thoſe that are ſtrangers to this covenant, the mercies they enjoy, are given them for their hurt.

2. 2. When bleſſings are as *cords* to draw you nearer to God, and as *bands* to tie you faſt to God, then they come to you in a covenant way: as in *Jer.* 31. 11, 12. *For the Lord hath redeemed* Jacob, *and ranſomed him from the hand of him that is ſtronger then he, therefore they ſhall come and rejoyce in the height of Sion, and ſhall run to the bountifulneſſe of the Lord, even for the wheat, and for the wine, and for the oyle, and for the increaſe of ſheep and bullocks*, &c. That is, all the mercies of God, ſhall make them to come nearer and nearer, and cleave cloſer to God; you then that do enjoy your ſhare of the bleſſings of God, and they do not endeer you and draw you nearer to God, you cannot look upon them as flowing in upon you in a covenant way.

Jer. 11. 12.

2. You

2. You that are in covenant with God, know this for your comfort, that the Lord does accept of a little, that you do in his ſervice, better then a great deal that a wicked man performs to him; God will accept of a *few turtle doves* of you, when he will not accept of 1000 *Rams*, or 10000 *rivers of oyle* of the wicked, he will accept of a *cup of cold water* given to a righteous man, in the name of a righteous man, when he will not accept of the *coſtlieſt ſacrifice* from the wicked: Oh what a happy condition art thou in, that art under the covenant of grace, wicked men may hear more Sermons, and perform more duties, and ſay more prayers to God then you, and yet in all their duties be rejected, when thou art accepted. 2.

3. Take this for your comfort that when ever you offend God, and provoke him to anger, you have a *Mediator* to ſtand between God and you; though you are guilty, yet you have an *Advocate* to plead your cauſe for you; you that are under the covenant of grace, you may ſay to Chriſt your Mediator, as the Iſraelites ſaid to Moſes, when they had offended God, *goe thou and ſpeak unto God for us*; ſo may you ſay when you have nothing, but thundring and lightning and tempeſts in your ſouls, and the flaſhings of hell fire 3.

in your conſciences, then you may ſay to Chriſt, go now to God and ſpeak for me, mediate thy Father for the pardon of all my ſins; I have offended God, oh intercede with him in my behalf, I have committed a great offence, oh plead with thy Father, and beg a pardon for me; thus thou maiſt ſay to Chriſt, being under the covenant of grace.

But here leſt any one ſhould lie under a ſpirituall deluſion, and think himſelf under the covenant of grace, when he is a ſtranger to it, leſt the *Dogs* ſhould ſnatch at the *childrens meat*, I ſhall lay down to you ſome diſtinguiſhing Characters, whereby you may know whether you are under the covenant of grace or no; and before I make entrance upon this, I will only premiſe four ſad and diſmall concluſions, which will make way the better for what I have to handle in the examination.

1. Take in this concluſion, that a man may be within the outward and common priviledges of the covenant of grace, and yet be without the ſaving and ſpirituall priviledges of it, as pardon of ſin, having God to be your God, and Chriſt to be your Saviour, &c. as in *Deut.* 29. 10, 11, 12. ſaies *Moſes* there, *You ſtand this day all of you before the Lord your God, your Captains of tribes, your Elders, and your officers, with all*

Deut. 29. 10, 11, 12.

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the men of Iſrael, your little ones, your wives, and the ſtranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water, that thou ſhouldſt enter into covenant with the Lord thy God: Now here you ſee, were all from the rich to the poor, to enter into covenant with God, and yet it is not imaginable that all theſe did partake of the inward priviledges of the covenant of grace, they did all partake of *circumciſion*, which was the *ſeal of the covenant*, of the outward priviledges of it, but not all did partake of the inward and ſpeciall mercies of the covenant of grace, as pardon of ſin, peace of conſcience, joy in beleeving God to be their God, and Chriſt to be their Saviour, and ſo in *Rom.* 9. 4, 5. ſaies the Apoſtle, *They are the Iſraelites to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the ſervice of God, and the promiſes, of whom are the Fathers, and of whom concerning the fleſh Chriſt came*, theſe were very great priviledges, and yet ſaies the text in verſ. 8. *Theſe are not all the children of God*, though they had the externall bleſſings of the covenant, yet they were not all the children of God; ſo that you ſee, you may be within the Church of God, and partake of the outward bleſſings of the covenant, and yet want the inward and ſpiritual bleſſings of it.

Rom. 9, 4, 5.

Verſ. 8.

2. 2. Take in this ſad concluſion, that the moſt of men in the world, are without the common and outward mercies of the covenant of grace, as all that are in the ſtate of *Judaiſme*, *Turciſme*, and *Paganiſme*, and theſe being without the outward priviledges of the Church, they can hope for no ſalvation. If you ſhould divide the world into one and thirty parts, there is but a fift part of them are *Chriſtians*, there is nineteen parts of the world that are *Jewes*, and *Turks*, and ſeven parts that are *Pagans*; ſo that there is but five parts that are *Chriſtians*; the moſt of men in the world are without the outward and common bleſſings of the covenant of grace, and therefore can obtain no ſalvation by Chriſt.

3. 3. Take this concluſion yet further, that the moſt of thoſe men that are within the outward and common bleſſings, are yet without the ſaving and ſpirituall bleſſings and priviledges of the covenant of grace; this concluſion is anſwerable to that phraſe in *Mat.* 2. *Many are called but few are choſen*, there are but a few choſen to life and happineſſe, amongſt thoſe that are partakers of the externall mercies of the covenant of grace, as in *Zach.* 13. 8, 9. *And it ſhall come to paſſe, that in all the land, ſaith the Lord, two parts therein ſhall be cut off and die, but the third ſhall be left therein, and I will*

Zach. 13. 8, 9.

bring

bring the third part through the fire, and will refine them, as ſilver is refined, and will try them as gold is tryed, they ſhall call on my name and I will hear them; I will ſay it is my people, and they ſhall ſay, the Lord is my God: there was but one part of three that were godly, and as it was then, ſo it is now; but one part of three that can ſay truly, they have an intereſt in the covenant of grace, and therefore (beloved) this may be ſome of your lot, there are many of you that have a ſhare in the outward bleſſings of the covenant, that have the ordinances and means of grace, and make profeſſion of Chriſt, and yet few of you that have any ſpeciall and peculiar bleſſing from Chriſt. As when Chriſt was thronged in the multitude, there were a great many that touched him, but one only that got any vertue from him, ſo there are a very few that enjoy the ſpeciall and peculiar bleſſings of the covenant, to have ſin pardoned, and their corruptions ſubdued and their duties and ſervices accepted, God to be their God, and Chriſt to be their Saviour.

4. Take this concluſion likewiſe, that ſuch is the pride and deceitfulneſſe of mans heart naturally, that from their being within the compaſſe of the outward bleſſings of the covenant, that they will conclude themſelves, to have an intereſt in 4.

the inward and ſpirituall bleſſings of the covenant of grace, as you ſhall finde the
Joh. 8.33. *Jewes* did in *Joh.* 8.33, 39, 41. in verſ. 33.
ſay they, *we are the ſeed of* Abraham: and
39. verſ. 39. *we have* Abraham *to be our Father*:
and from hence they conclude in verſ. 41.
41. that *God was their Father* too; though
Chriſt told them plainly they were of
their *father the Devill*: wicked men are very
apt to deceive themſelves, and think they
have an intereſt in the ſpirituall bleſſings
of the covenant of grace, becauſe they partake of the Sacraments, and outward ordinances; whereas in Baptiſme you may
have your *face ſprinkled with water*, and yet
never have your *hearts ſprinkled with the bloud of Chriſt*, you may be born *in the Church*, and yet never be *of the Church of the firſt-born in heaven*; you may have the *Church* to be your *Mother*, and yet never
have *God* to be your *Father*; there is but a
remnant according to the election of
grace, the main body is caſt away, there is
but a remnant ſaved, and yet the *Jewes*
did boaſt of themſelves, that becauſe they
had *the Adoption*; and *the glory*, and *the covenant*, and *the promiſe*, &c. therefore *God* was
theirs too, and heaven, and happineſſe, and
all theirs, when there was no ſuch matter.

SER-

SERMON, X.

EPHES. 2. 12.

——And ſtrangers to the Covenant of Promiſe,——

HAving formerly premiſed four concluſions that you might not harbour any ſecret conjectures and imaginations that you do belong to the covenant of grace, when you do not; I come now to give you ſome trials and diſcoveries whereby you may know, whether you are the perſons, that can lay a juſt claim to life and ſalvation from God through his Son Jeſus Chriſt, by vertue of his promiſe, and I ſhall compriſe them under theſe three heads: 1. You may know whether you do belong to the covenant of grace or no, in caſe you do partake of the ſpirituall bleſſings of the covenant: 2. In caſe you have the inſeparable concomitants of the Covenant: and 3. In caſe you do perform

the conditions of the covenant of grace, which is faith; *beleeve and be saved*: if you have these three, you may lay an undoubted claim to the covenant of grace.

1. 1. If you have the saving and spirituall blessings of the covenant of grace; and these are four; *God will be your God*, and *you shall be his people*; This is the tenor of the covenant of grace, as in *Jer.* 31. 33. *I will be their God, and they shall be my people.* I shall a little open this blessing to you, for *God to be our God*, it notes these three things: 1. It notes a speciall propriety in God, which none have but the elect. 2. It notes an all-sufficiency in God for their good. 3. It notes an absolute authority, that God hath over them.

1. 1 For *God to be our God*, it notes that God is yours in a speciall way of *propriety*, which none but those that are the children of God can have, wicked men cannot lay claim to God as their God; as *Pharaoh*, when he desired *Moses* to pray for him, saies he *I have sinned against the Lord your God*, he could not say *against the Lord my God*, you that can upon Scripture grounds, lay claim to God as your God, as having a speciall propriety in him, you have an interest in the covenant of grace.

2. 2. For *God to be your God*, it notes an *all-sufficiency* in God, put out for your good, as in *Gen.* 17. 1. saies God there to *Abra-*

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ham, I am thy God all-ſufficient, walk before me, and be thou perfect; you that can look upon God as having an intereſt and propriety in God; and you finde by experience, that God is exceeding good to your ſouls in every thing, if you ſee the emptineſſe of all things in the world, and that they are but particular helps to thee, as food againſt hunger, drink againſt thirſt, cloathes againſt nakedneſſe, &c. but you finde God to be an all-ſufficient help and remedie, the chiefeſt good, ſufficing, and ſatisfying, and filling thy heart, thou that canſt look upon God, as the all-ſufficient good, as having thy portion and intereſt in him and in none elſe; this is an undoubted evidence, that you do belong to the covenant of grace.

3. For *God to be your God*, it notes Gods *ſoveraignty* and power over you, for your benefit, the Lord will reign over you, and ſubdue corruptions in you, and quell your pride, and humble your heart, and give you a meek and quiet ſpirit. If you finde that God is yours in theſe three particulars, you may comfort your heart in an unqueſtionable intereſt in the covenant of grace, if God be your God, and you his people, that you have given up, and devoted your ſelves wholly to the ſervice of God in every thing that you doe. 3.

2. That

2. Another ſpeciall bleſſing of the covenant of grace is, that God hath promiſed to ſanctifie and renew your natures: as in Ezek. 36. 26,27. ſaies God there, *A new heart alſo will I give you, and a new ſpirit will I put within you, and will take away the ſtony hearts out of your boſomes, and will give you hearts of fleſh, and I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and you ſhall keep my judgements and do them*: God will not give us life for our happineſſe, but grace for our holineſſe; he will not only give us imputed righteouſneſſe for our juſtification, but alſo inherent righteouſneſſe for our ſanctification; now therefore examine your ſelves, have your natures ever been ſanctified, and regenerated? have you been ever waſhed with clean water, and thoſe ſtains of ſin and corruption wiped away from you? hath the beaſome of ſanctification ever ſwept your inward man, and made it not a cave for every unclean bird to lie in, but a habitation fit for the holy Ghoſt to dwell in? if it be ſo, you have a reall right to, and intereſt in the covenant of grace, for no man can have the bleſſings of the covenant, but he muſt have a beeing in the covenant of grace. It is very obſervable, that God is not only, as the covenant repreſents him, *a God gracious and mercifull, ſlow to anger, and full of compaſſion*, &c. but he is a *holy* God as well

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Ezek. 36. 26,27.

well as a mercifull God; and therefore he will work holineſſe in us and expect holineſſe from us, if ever we expect to have mercy and happineſſe from him; never lay claim to God, nor expect life and happineſſe from him, as he is a mercifull God, unleſſe you reſolve to be conformable to him as he is a holy God.

But here ſome may ſay, This is not ſo great a bleſſing as you ſpeak of, to be ſanctified by vertue of the covenant of grace; for there are many men that may be ſanctified by the covenant of grace, And yet never be ſaved by it; and this objection they ground upon that place in *Heb.* 10. 29. *And they ſhall count the bloud of the covenant, wherewith they were ſanctified, an unholy thing.* *Object.*

I anſwer, that the ſanctification here ſpoken of, is not a true ſanctification, but only in profeſſion, in the ſight of men, not in the ſight of God; it is not a ſanctification in very deed and in truth, but only in ſhew, and in the Judgement of men. *Anſ.*

3. Another bleſſing of the covenant of grace, is the forgiveneſſe of our ſins: as in *Jer.* 3. 34. *They ſhall all know me from the leaſt of them to the greateſt, ſaith the Lord, for I will forgive their iniquity, and will remember their ſins no more*: now (beloved) can you ſay that God hath pardoned your ſins, and done 3. Jer. 31. 34

done away your offences, if ſo, then you are under the covenant of grace.

Object. But here ſome poor ſoul may ſay, Alas I have been a great ſinner, and have committed offences againſt God; and therefore, I fear I have no reall intereſt in the covenant of grace.

Anſ. Be not diſcouraged, for it is the glory of the covenant of grace to pardon great ſins; it puts a great deal of glory upon God, to pardon great ſins, and paſſe by great offences, as in *Amos* 5. 12, 15. *I know* (ſaies God) *your manifold tranſgreſſions, and your mighty ſins:* here you ſee are *manifold* and *mighty* ſins, and yet ſaies God, *hate evill, and love good; it may be the Lord will be gracious to you*, nay the Lord *he will be gracious to you*; though thou haſt manifold and mighty ſins, yet it is not the greatneſſe nor mightineſſe of them, but thy ſtubborneſſe of heart, in not coming in, and cloſing with Jeſus Chriſt, that undoes thee.

Amos 5. 12, 15.

5. Another bleſſing of the covenant of grace, is Gods writing his Law in our hearts, that we ſhall never depart from him, as in *Jer* 31. 33. *I will put my Law in their inward parts, and write it in their hearts, I will be their God, and they ſhall be my people*; that is, God will put into our hearts a ſutable frame and diſpoſition anſwerable to every command of God in his Law, that

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we ſhall be able to obey, obſerve, and keep it, and ſay that it is good; and then ſaies God, *you ſhall never depart from me*; now examine your ſelves, hath this effect been wrought by the ſpirit of God in your hearts? hath God written the Sermons you have heard, not in your books, but in your hearts? if ſo, theſe are good evidences of your intereſt in the covenant of grace.

2. Another diſcovery or character of your intereſt in the covenant of grace is this, if you have in you the inſeparable concomitances that belong to this covenant of grace; there are ſome things that do alwaies accompany the covenant of grace, as I ſhall inſtance in 4 or 5 particulars. 2.

1. If you be a man under the covenant of grace, in covenant with God, then you are diſingaged from that league and covenant which you have made and contracted with your luſts, whoſoever is in covenant with God, he hath broken his league with his luſts; you cannot be in covenant with Chriſt, till you fall off from your luſts, and break off from your ſins, as in *Act.* 3.25, 26. ſaies the Apoſtle, *You are the children of the Prophets, and of the covenant, which God hath made with our Fathers; ſaying to* Abraham, *even in thy ſeed ſhall all the kindreds of the earth be bleſſed*: First unto 1. Act. 3. 25, 26.

unto you hath God raiſed up his Son Jeſus Chriſt, *and him he hath ſent to bleſſe you, in turning every one of you from your iniquities*; ſo that if you are children of the covenant, the Lord will turn every one of you from your wicked waies, and therefore you that are not turned from the evill of your courſes, that have not broken that league you have made with death and hell, you can lay no claim to the covenant of grace,

Pſal. 50. 16. as in *Pſal.* 50. 16. ſaies God there to the wicked, *What haſt thou to do, to take my covenant into thy mouth, ſeeing thou hateſt to be reformed, and caſteſt my words behinde thee?* thou wilt not forſake thy luſts, nor leave thy ſins, and therefore what haſt thou to do to meddle with my covenant of grace? you can lay no claim to the covenant, till you have caſt off the old man, and ſubdued and overcome your ſins and corruptions.

2. 2. Another concomitant of the covenant of grace, that will accompany you, is this, you will be a people wholly devoted and given up to the ſervice of God. *Jer.* 31. *I will be your God and you ſhall be my people*, the covenant of grace is called an *holy covenant*, *Luk.* 1. 72. not ſo much becauſe it was made by a holy God, as becauſe it was made for the holy creature, it will make them holy that do enter into it, and therefore thoſe that are in covenant with

with God, are called a *holy people*, and they muſt be a holy people, as in 1 *Cor.* 6. 20. ſaies the Apoſtle, *You are bought with a price, therefore glorifie God in your bodies and ſouls, which are Gods*, and in 2 *Cor.* 7. 1. *Seeing therefore we have theſe promiſes*, (dearly beloved) *Let us cleanſe our ſelves from all filthyneſſe both of fleſh and ſpirit, perfecting holineſſe in the fear of God*: thoſe that are in covenant with God, they are a holy and crucified people. 1 Cor. 6. 20. 2 Cor. 7. 1.

3. Another concomitant is this, that man that hath a ſhare in the bleſſings of the covenant, he doth make conſcience to walk in the wayes of the covenant; he will not only cloſe with the promiſe of the covenant, but alſo make conſcience of keeping the commands of the covenant, for the covenant of grace does not only beſtow bleſſings upon you, but require ſomething of you too, as in *Eſai.* 55. ſaies God, *Incline your ears, and come unto me and hear, hearken, and your ſouls ſhall live: and I will make an evrrlaſting covenant with you, even the ſure mercies of* David: the covenant of grace is a *ſure* and *everlaſting covenant*, but ſaies God, *you ſhall come unto me* firſt, and then *I will make with you an everlaſting covenant*: God will have you to obey him, if ever you think to have any ſhare in the covenant of grace; thoſe that, let God command what he will, will do what they 3. Eſai. 55. 3.

they pleaſe; this argues, that they do not belong to the covenant of grace; but if the bleſſings of the covenant of grace are given by God to you, and the concomitants of it found with you: and laſtly, the conditions of it found in you, which is faith, the only condition of the covenant of grace, *beleeve and be ſaved*; if God hath brought thee into a believing eſtate, that there is not one promiſe in the Goſpell, but you do heartily aſſent unto, and cloſe with: if it be thus, then you may conclude, that you do belong to the covenant of grace; And thus I have done with theſe characters by way of tryall.

Uſe. I have only now a word or two more by way of uſe, and ſo have done with this third part of mans miſery; and the Uſe that I ſhall make of this, ſhall be for conſolation, to all thoſe whoſe hearts can bear them witneſſe, that they do enjoy the ſaving bleſſings of the covenant of grace, God to be their God, and they to be his people; and that God hath ſanctified and renewed your natures, and pardoned and paſſed by all your ſins and iniquities, and hath written his Law in your hearts, that you do not depart from him; if you have the concomitants of the covenant, that you are diſingaged from the league and covenant you have made with ſin, and death, and hell; if you

you are wholly devoted and given up to the ſervice of God, and do make conſcience to walk in the wayes of the covenant; and if the conditions of the covenant of faith in Chriſt be found in you; if you are brought into a beleeving condition; if all theſe things be wrought in you, then hearken to the great happineſſe and benefit you enjoy, by being under the covenant of grace.

1. Thou haſt that which is more worth then a kings ranſome, nay then all the world, thou haſt God to be thy God which is all in all, it is more then that which was promiſed to *Eſther* by king *Ahaſuerus*, to the *half of his kingdome*; you have more then the Devill promiſed Chriſt, when he carryed him to the top of the mountain, and ſhewed him *all the kingdomes of the world and the glory of them*; thou haſt more then the whole world, for thou haſt *God to be thy God*, and thou haſt an intereſt in the *covenant of grace*, which is a bundle of promiſes, and includes in it, all the promiſes of the Goſpell, which are all yours, and you may go and apply them to your own ſouls in whatſoever condition you are in. 1.

2. You that are in covenant with God, labour to admire the great condeſcenſion of God, that he would be pleaſed to proceed with you by way of a covenant; I 2.

have read of ſome Authors that have more wondred, and ſtood amazed at this, then at any thing elſe in the world, that God that is the ſoveraign Lord of all the works of his hands, that he ſhould not rule us and command us by a Law, but deal with us by way of a Covenant, for God is not bound to give us a reward, though we ſhould ſerve him all the daies of our lives; God might command us as we are his creatures to ſerve and obey him, to pray, read, hear, and walk holily and humbly before him, and when we have done all this, yet he might ſay to us, I will never give you heaven nor happineſſe, nor any reward at all; he might have ſaid thus to us, but he hath condeſcended ſo far, as to make a bargain with us; that if we will beleeve in his Son Jeſus Chriſt, and live holily, and walk uprightly before him, then *he will be our God*, and *we ſhall be his people*, he will write his Law in our hearts, and ſanctifie, and renew our natures, and pardon and forgive all our ſins, and give us heaven and happineſſe, when we die; Oh what an infinite condeſcenſion is this in God, and what unſpeakable bounty and free grace; that when he might ſay to us, you are bound to ſerve me, and obey me, and to love and fear me, but I am not bound to make a covenant with you, and promiſe you

you my Son, and life, and ſalvation, through him, but though I am not bound to it, yet I will give you my Son, and heaven, and happineſſe, and I will be your God, and you ſhall be my people, and I will regenerate and ſanctifie your natures, and create in you new hearts, and write my Law in your inward parts, I will freely do all this for you, ſaies God; Oh what infinite condeſcenſion and free grace and mercy is this!

3. Another great happineſſe you do enjoy under the covenant of grace, is this, the Lord will pardon all the great ſins you commit againſt him, and accept of all the weak duties and ſervices you perform to him; though you commit great and mighty ſins, yet the Lord is gracious and merciſull, and will pardon them; the covenant of grace covers great ſins, as the ſea can cover a mountain as well as a mole-hill; ſo the covenant of grace can pardon mountainous ſins as well as ſmall ones; And again, the covenant of grace does accept of weak and imperfect duties, nay thoſe very duties which wicked men doe perform, though they be more for the matter of them then ours are, yet by vertue of the covenant of grace, the Lord does accept of ours, and will not accept of theirs, as in *Prov.* 15. 8. the place that I quoted before, *The ſacrifice of the wicked is an* 3.

abomination to the Lord, but the prayer of the upright is his delight; a *ſacrifice*, is a great deal more coſtly then a *prayer*, and yet the Lord wil accept of a poor pennileſs prayer coming from a godly man, when he will reject a coſtly ſacrifice from a wicked man; God will accept of a *cup of cold water*, from one in covenant wit h him, when he will not accept of 10000 *rivers of oyle* from a wicked man; he will pardon your great ſins, and accept of your weak ſervices: indeed, were you under a covenant of works, that would require perfect obedience, but being under a covenant of grace, the Lord accepts of ſincere, though it be imperfect obedience: and thus I have done with the third part of mans miſery, *being ſtrangers to the Covenant of promiſe*.

SER-

SERMON, II.

EPHES. 2. 12.

——Having no Hope——

WEE come now to fall upon the fourth part of an unconverted mans miſery, (which you will think to be a very ſtrange one) that he is without hope; while theſe *Epheſians* were in a ſtate of Gentiliſm, unconverted to the Faith of Chriſt, they were *without hope*, & the reaſon of it was, becauſe they were *without Chriſt*, who is the *way*, the *truth*, and the *life*, there is no other way to heaven but onely by Jeſus Chriſt, and ſeeing they were out of the way to heaven, they muſt needs be without any hopes of coming to heaven; it was the firſt branch of their miſery, in being *without Chriſt*, that expoſed them, and made them liable to all the reſt, becauſe they were *without Chriſt*, therefore they were *aliens to the commonwealth of Iſrael*, & therefore they were *ſtrangers to the covenantr of promiſe*, and *without*

out hope, and *without God in the World.*

Object. *Ob.* But here ſome will be ready to ſay, how can this be that the Apoſtle ſhould ſay, they were *without hope*, when were it not for hope, the heart would breake, and therefore it is not poſſible, they ſhould be without hope.

Anſ. I anſwer, it is true, they had a hope, but it was a vain hope, an ungrounded and a deluding hope, and this kinde of hope is no better then no hope at all, ſo that the Apoſtle might well ſay *they had no hope*, that is, no good nor well grounded hope for heaven, they had onely a preſumptuous hope, ſuch a hope as would make them aſhamed in the latter end, they had only the *hope of the hypocrite* that ſhall *periſh*, and therefore when the Apoſtle ſayes, that theſe *Epheſians* during their unregeneracy, were without hope, his meaning is, that they were without any wel grounded hopes for heaven, they had no Scripture grounds, to bottome or build any hopes upon, that God would bring them to heaven; this is a very ſad and dreadfull point I am now upon, in ſhewing you this part of mans miſery, without hope, the Obſervation I ſhall draw out from hence ſhall be this;

Doctr. *That all men during the ſtate of their unregeneracy, are without any true, or well grounded hopes for heaven.*

In the handing of this I ſhall firſt prove it

it in the generall, and then improve it; firſt to prove it, an unconverted mans condition, in reference to his hopes for heaven, is juſt like *Paules* and thoſe Mariners that were with him in the ſhip ſailing towards *Rome*, *Act.* 27. 20. when neither Sun nor Stars appeared, but the winde and waves did beat upon the ſhip, inſomuch that all the hopes they had of being ſaved was quite taken away; ſo it is juſt your caſe that are without Jeſus Chriſt, there is neither Sun nor ſtar does ſhine upon you if Chriſt does not ſhine upon you, you are like *Paul* and the other Mariners in the ſhip, all hopes of your being ſaved is quite taken away from you. I ſhall confirm this truth to you by three or four demonſtrations, that a wicked man is without any hopes for heaven. Act. 27.20

1. An unregenerate man muſt needes be without hope, becauſe he is without *Chriſt* who is the foundation of a Chriſtians hope, *wherefore remember*, ſayes the Apoſtle, *That at that time ye were without Chriſt*, and therefore he tels them afterward; that they were *without hope*, in *Tit.* 2. 2. *Chriſt* is there called *our hope*, Chriſt is that perſon in and upon whom we are to build all our hopes for heaven, and therefore he is called our hope, and this is the meaning of that expreſſion, Chriſt in you the hope of glory, intimating that you cannot hope for glo- *Reaſon* 1. Tit. 2. 2.

ry, but in and through Jesus Christ; that man that is a *Christlesse* man, must needs be a hopelesse man, that is the first demonstration.

2. 2. A man without Christ, must needes be without hope, because he is without a title, to any promise of life and salvation, which is the onely support and prop of mans hope; you would count this a very fond and vaine hope, for any man to hope that such a rich man would make him heir of all he hath, though hee never promised him one foot of Land, why just so vaine are the hopes of wicked men, but now the Word of promise is like a pillar of marble to bear up the hearts of Gods people, as in 1 Tit. 2. *In hope of eternall life which God that cannot lye, promised before the World began*, the promises doe ground that man that hath interest in them, to a hope of eternall life, hee that is without the Lord Jesus Christ the foundation of hope, and without the promises which is the pillar of hope, must needs be without all true hopes of heaven.

1 Tit. 2.

3. 3. He cannot but be without hope, because he is without Faith which is the ground of hope, as in *Heb.* 11. 1. *Faith is the ground of things hoped for, the evidence of things not seen:* where no true Faith is there can be no hope, for Faith is the *Mother*, and hope is the *Daughter*, Hope is begot-

Heb. 11.3.

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ten by Faith; an unregenerate man muſt needs be without hope, becauſe he is without Chriſt the foundation of hope, and the promiſes the pillar of hope, and Faith the ground of hope.

4. It appeares that he is without hope, becauſe when he leaves the world, his hopes leave him, whereas the hope of a godly man never leaves him till it brings him to heaven; when a wicked man dies his hopes are gone, and leave him when he hath moſt need of them, had his hopes been well grounded hopes, they would never make him aſhamed of them. 4.

Thus you ſee I have onely in the generall confirmed the point to you. I come now to ſpeak of ſome more particular inquiries in the proſecution of this Doctrin, (Beloved) wil you lend me your thoughts a little, in the handling of theſe five inquiries? as

1. I ſhall ſhew you the nature of this hope that unconverted men are without.

2. I ſhall ſhew you what are the characters of thoſe men that are without any well grounded hopes for heaven.

3. I ſhall ſhew you the reaſon, why (ſeeing the Scripture ſayes that a wicked man hath no hope) that of any men in the world, a wicked man does nouriſh in his heart the greateſt hopes for heaven.

4. I ſhall ſhew wherein lies the difference

ence between thoſe that have onely a preſumptuous hope for heaven, & thoſe that have a true and well grounded hope for heaven; And

Laſtly, I ſhall ſhew you the great miſery of thoſe men that have onely preſumptuous hopes for heaven.

Queſt. 1. I will begin with the firſt of theſe, to ſhew you the nature of that hope, that unconverted men are without.

Anſw. Take this plain deſcription of it, that *true hope which wicked men are without it is a well grounded and patient expectation for the accompliſhment of all thoſe ſpirituall and eternall good things, which God hath promiſed through Jeſus Chriſt, and which Faith beleeves.* I call it *a well grounded expectation* to diſtinguiſh true hope, from thoſe preſumptuous hopes that wicked men have: I call it a *patient* hope to diſtinguiſh it from a raſh hope, in wicked men: and I ſay it is a patient *expectation and looking for the accompliſhing thoſe ſpirituall and eternall good things, which God hath promiſed in Chriſt*, becauſe that this is the ground of hope, it is called *the hope of glory* and *the hope of eternall life*, and the like; Thus you have the nature of this hope that wicked men are without, when the Apoſtle ſayes, *they were without hope*, his meaning is, that they were without any hope of thoſe ſpirituall and eternall good things, which God hath promiſed to beleevers through Chriſt.

Queſt.

Queſt. 2. What are the characters of thoſe men, that have no hopes for heaven, or if they have, it is onely a deluding and a preſumptuous hope, a hope no better then no hope at all? (nay it were a great deal better to have no hope, then a preſumptuous hope, but that I ſhall ſpeak to afterward.) *Queſt.* 2.

Now before I ſhall lay down theſe characters by way of diſcovery, I will onely promiſe four or five particular concluſions, which are very neceſſary to prevent wicked men from running into miſtakes concerning their hopes for heaven. 1. Take this concluſion, that this grace of hope may as well be counterfeited as well as any other grace, there is a lively hope in a beleever, and a dead hope in a wicked hope, there is a faigned hope as well as a true hope, a counterfeit hope as well as a good hope, and therefore it is ſaid in *Job* 8. 13. *The hope of the hypocrite ſhall periſh*, and in *Prov.* 10. 28. *The hope of the wicked ſhall periſh.* Job 8. 13. Prov. 10. 28.

Take this concluſion that thoſe men, that have leaſt grounds to build hopes of heaven upon, doe yet nouriſh moſt confident hopes of heaven in their hearts; I ſhall give you two notable places of Scripture to prove this, in *Prov.* 14. 16. it is ſaid there that *a wiſe man feareth and departeth from evill*, a wiſe man is jealous over his Prov. 14. 16.

his own heart, what follows, but sayes he, *A fool*, that is a wicked man, he *rageth*, and yet is *confident*, he runs on in wicked wayes and practises without any remorse or sorrow, and yet he is a confident man, that he shall goe to heaven as well as the best; A wise man feareth and departeth from evill but a wicked man rageth, and yet is confident, those that have least cause to hope, doe yet harbour the greatest hopes for heaven in their hearts. A like place to this you have in *Psal.* 36. 12. *The transgression of the wicked sayes in his heart, that there is no fear of God before his eyes*, and yet the next words are, *he flatters himselfe in his own eyes, though his iniquities are found worthy to be hated*; wicked men are very apt to have good conceits of themselves, and you shall finde it ordinarily, that a poor Soul that walks conscionably before God, and neglects no known duty, and mortifies every known lust, and walkes humbly before God, this man is full of fears and jealousies, and doubts that all things are not well betweene God and his soul; and yet you shall finde another ungodly wretch that gives way to all manner of sin and uncleanesse, and fulfills the lusts of his flesh and of his minde, and this man is very confident of his going to heaven, and that all is well with him when hee is running headlong to hell. Here then you see the

Psal. 36. 12

second

ſecond concluſion that thoſe men that have leaſt grounds to build hopes of heaven upon, do yet nouriſh ſtrongeſt hopes for heaven in their hearts.

3. Another concluſion is this, that a man may live and dye with very ſtrong hopes that he ſhall goe to heaven, till hee bee throwne downe into hell; hee may have no other thoughts but that hee ſhall goe to heaven till hee bee caſt head-long into hell. I ſhall give you ſome plain text to prove this, as *Job* 21.23. *Job* ſpeaks there of a wicked man, ſayes he, *one dies in his full ſtrength being wholly at eaſe and quiet*; A learned Divine ſayes upon this place, that it is the note of a wicked man, when he lies upon his death bed, if you come to him and aſk him if hee hath any hopes that he ſhall goe to heaven, hee will anſwer, that hee hath very ſtrong hopes of it; and if you aſk him, whether any ſin troubles him, he will tell you no, bleſſed be God I have no ſin troubles me now, nor ever did all my life time; What, does nothing at all diſquiet you? No, I am wholly at eaſe and quiet; he hath no ſin troubles him, nor no miſgiving thoughts, but that hee ſhall goe to heaven, But *when a wicked man dies, then his expectations ſhall periſh*, and not till then: Now Beloved my thinkes this concluſion ſhould a little ſtartle you, and make

Iob.21.23.

Prov.11.7

make you look about you, to take heed leſt you run hoodwinkt to hell, that you doe not live and dye in hopes of heaven, and never thinke otherwiſe till you drop down into hell.

4. 4. To you that doe lay claim to ſtrong hopes for heaven, let me tell you thus much, that you are not to hope for heaven, unleſſe you can render a reaſon or ground of your hopes. Beloved it is not naturall for every man to hope for heaven and to be ſaved, and you ought not to hope for heaven unleſſe you can give ſome grounds for it, as the Apoſtle ſayes, *But ſanctifie the Lord God in your hearts, and be ready alwayes to give an anſwer to every one that asketh you a reaſon of the hope that is in you, with meekneſſe and fear*; Now examine your ſelves, what grounds can you give for your hopes of heaven, have you a promiſe for it? or one Scripture ground for it? or the witneſſe of the Spirit for it? if not, then doe not nouriſh any hopes of heaven in your hearts. Thus I have laid down theſe four concluſions, I come now to handle the query it ſelfe which is this.

1 Pet. 3. 15.

Queſt. What are the characters whereby it may be knowne whether you are ſuch a one that hath no hopes for heaven, or, a meere deluding, an ungrounded and preſumptuous hope, as good as no hope?

Anſw. The hearts of all the ſons of men are *deſpe-*

rately

rately wicked and deceitfull above all things, man is a proud creature and apt to have proud and high conceits of himſelf, and therefore I ſhall give you five diſtinguiſhing characters, whereby you may know whether your hopes for heaven be true, and well grounded characters, whereby you may know whether your hopes for heaven be true, and well grounded hopes or no.

1. That man that nouriſheth in his heart great hopes for heaven, and yet at the ſame time foſters and favours great luſt and ſins in himſelfe, that man hath no true hopes for heaven. I ſhall give you a clear place to prove this, *Deut* 29.15. *And it come to paſſe when he heareth the words of this curſe, if he ſhall bleſſe him ſelfe in his heart ſaying, I ſhall have peace though I walke after the imaginations of my heart, to add drunkenneſſe to thirſt, &c. The Lord will not ſpare ſuch* ſuch a man, but *the anger of the Lord and his jealouſie ſhall ſmoak againſt that man* and ſo in *Eſay* 57.10. ſayes the Prophet there, *Thou art wearied in the greatneſſe of thy wicked wayes, yet ſaideſt thou not there is no hope*, it is a very ſtrange place, as if the Prophet ſhould ſay to them, you walk in a great courſe of ſin and wickedneſſe, and yet you flatter your ſelves, you will not ſay there is no hope for you, you that do nouriſh great ſins and wickedneſſe in your bo-

1.

Deut. 29. 15.

Eſa. 57. 10.

bosomes, and allow your selves in the practise of great sins, you should say, there is no hope for you to goe to heaven, for God does here charge it upon you, that notwithstanding you walke on in ways of sin, yet you say not, there is no hope; but are rather very confident you shall go to heaven for all that; and so in *Psal.* 36. 1, 2. *The transgression of the wicked saith in his heart, there is no fear of God before his eyes*, and yet sayes the Psalmist, *he flatters himselfe*, with vain hopes of heaven; wicked men have heaven and the hopes thereof in their eyes, when they have sinne in their hearts, and this shews that their hope is onely a deluding and a vain hope.

Psal. 36. 1,2.

2. That man hath no true hope but onely a presumptuous and vain hope for heaven, that is strong in his expectations of heaven as his aim and end, but slow in his actions and endeavours after holinesse as his way: he that can with *Baalam* desire *to dye the death of the righteous*, but never care nor desire to live the life of the righteous, that mans hope is but a vaine hope, as the Psalmist hath it in *Psalm.* 119. 155. *Salvation is farre from the wicked, for they seeke not thy statutes*, and if salvation be far, the hope of salvation is as far; but why is *salvation far from the wicked?* because *they seeke not Gods statutes*, those men that hope that salvation is neer them, when they are far

2.

Psal. 119. 155.

from

from ſeeking after Gods ſtatutes, and endeavouring after holineſſe, as the way to happineſſe, theſe men are far from ſalvation, and the hope of ſalvation too.

3. That man hath only deluding hopes for heaven, that is unwilling to have his hope tryed, examined, and come to the touchſtone, thoſe that will not, as the Apoſtle, bids us, *be ready to give to every man that asketh you a reaſon of the hope that is in you, with meekneſſe and fear*; now let me ask you what ground you can give for your hopes in heaven, have you the teſtimony of *Gods Spirit* for it, or the teſtimony of a *good conſcience*, that *in ſimplicity and godly ſincerity, you have had your converſation here in this world*? have you a promiſe or any ground in ſcripture for your hopes? if you have no ground for your hopes, and cannot indure to come to the triall and touchſtone, it is an argument that you are counterfeit metall, that you have no reall hopes for ſalvation and happineſſe in another World. 3. 1 Pet. 3. 15

4. That man that buildes his hopes for heaven more upon his own performances then upon Gods promiſes, his hope is only a deluding hope: this is that *ſandy ground* Chriſt ſpeaks of in *Matth. 7. ult.* To build your hopes of heaven upon any ſervices you doe, or any duties you perform, it is all one, as if you ſhould goe about to build a houſe upon the ſand; ask 4. Mat. 7. *ult.*

a wicked man where on he grounds his hopes for heaven; he will tell you that he does the workes of charity, he gives every man his due, and he lives honestly, and civilly amongst his neighbours, hee heares and reads the Word, he prayes and receives the Sacrament, he does such and such good duties, and this is that which they build hopes for heaven upon, they think that Christ is *espoused* for them, because they are bidden to the *Wedding Supper*, for the Ordinances of Christ are his *marriage Supper*, they are ready to say with those in *Luk.* 13. 26. *We have eaten and drunken in thy presence, Lord, Lord open to us*; I doe not deny but a man may have evidence from his graces, & from the work of God upon his heart, but the great pillar of Marble, that must bear up thy hope, must be the promise of God in Christ; he that builds his hopes for heaven only upon his own performances and good duties, his hope is a vain and deluding hope; I doe not deny but the graces of Gods spirit are reall evidences of Gods love to the Soul, as the Apostle sayes, *By this we know that we are translated from death to life, because we love the Brethren*, and again, *by this we know that we are of God, because of his spirit which he hath given us*; but I say this is not the main pillar and ground of our hope: we should be so fervent in prayer, and diligent

Luk. 13. 26

1 Joh. 3. 14.

ligent in the performance of holy duties, as if we did expect to be ſaved by our duties, but when we have done all that we can, we muſt lay down all at the feet of Chriſt, and conclude that our *beſt righteouſneſſe* is but as *filthy rags*, and *when wee have done all that we can doe, we are unprofitable ſervants*, and we muſt wholly and only depend upon the merits and mercies of Chriſt for ſalvation and comfort.

5. That man that thinks, there is neither difficulty in getting this grace of hope, nor efficacy in keeping of it, that man hath no true hope; thou that thinkeſt there is no difficulty in obtaining this grace, thou never yet hadſt it, for the leaſt grace is beyond the power, and capacity of any man to get of himſelf, thou that thinkeſt it an eaſie matter to hope for heaven, thou never yet hadſt a true hope, for it muſt be God that muſt work this grace in us, as the Apoſtle ſayes in *Rom.* 15. 13. *Now the God of hope fill you with all peace and joy in beleiving.* 2. Thoſe that think there is no efficacy in keeping this grace of hope, thoſe have no true hope, for whereſoever true hope is, it hath theſe properties with it.

5.

Rom. 15. 13.

1. It hath a *purifying* vertue with it, as in 1 *Joh.* 3. 3. *Every man that hath this hope in him, purifieth himſelf even as God is pure.*

1.

2. Heb. 16. 19.

2. Hope hath a *pacifying* property with it, It is the *Anchor of the Soul*, both *ſure* and *ſtedfaſt*: though the World, and the Devill trouble and diſquiet you, and afflictions and temptations moleſt and diſturbe you, yet this grace of hope will quiet and pacifie you, thoſe that hope in God ſhall be ſecure and at reſt.

3.

3. Hope it hath a *painfull* property with it, it is never a ſluggard, where there is an impoſſibility, there hope is cut off. But that which a man hopes, for he will labour and endeavour after: as he that ploughes does plough in hope, ſo the hopes of heaven will make you plough up the *fallow ground* of your hearts, and make you indefatigable in your labours after heaven, ſo that you ſhall take a great deal of pains and uſe all your endeavours for it.

SER-

SERMON, XII.

EPHES. 2. 12.

——Having no hope ——

WE come now to the third Queſtion, which is this (*Qu.*) what is the reaſon (ſeeing the Scripture ſayes that a wicked man hath no hope) that of all the men in the world, wicked men doe nouriſh greateſt hops for heaven in their hearts. *Queſt.* 3.

Anſw. In reſolving this Queſtion, I ſhall lay you downe five falſe pillars or props, that doe bear up and nouriſh the hopes of wicked men, and as I name them to you, I ſhall ſhew you the rottenneſſe and deceitfulneſſe, and inſufficiency of them, for any man to build hopes of heaven upon. *Anſw.*

1. The firſt prop that wicked men doe build hopes of heaven upon is this, becauſe they have committed but ſmal ſins in their life time, and becauſe they have not run 1.

out into the commiſſion of ſuch groſſe and ſcandalous ſins in the world as other men have, therefore ſay they, ſurely wee have ſome ground to hope for heaven, it is true, we are all ſinners, but my ſins are but ordinary ſmall ſins and frailties, they are not ſinnes of a double die, juſt as the Luk. 18. 11. *Phariſee* ſayes, *Lord I thanke thee that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican*, becauſe he was not as bad as other men, therefore hee thought he had a right and title to heaven, becauſe they are not as bad as the worſt, therefore they think themſelves as good as the beſt; now I ſhall ſhew you the weakneſſe and rottenneſſe of this pillar for any man to build hopes of heaven upon, and that in theſe five particulars.

I. 1. You that make this a ground to build hopes for heaven upon, let me tell you thus much, that there are many men in the world that have kept themſelves from great and crying ſins, and yet remain in an unconverted eſtate: for inſtance, Phil. 3. 6. you may ſee this in *Paul*, in *Phil.* 3. 6. he tels us, *That according to the Law hee was blameleſſe*, there was no command of God in the letter of it, that hee was guilty of the breach of, he was no ſwearer, nor lyer, nor ſtealer, nor drunkard, nor adulterer, &c. he was guilty of no great and groſſe ſins, and yet *Paul* he had nothing to plead

for

for heaven for him, if he had not had the righteousnesse of Jesus Christ to plead for him. Sayes the young man to Christ, *What shall I doe to inherit eternall life?* Christ tels him that he should *not do any murder, nor commit adultery, nor steal, nor bear false witness, honor thy Father and Mother, and love thy neighbour as thy self*; the young man answered and said, *all these things have I kept from my youth up*: and Jesus looked upon him and loved him, and pitied him, that such an ingenuous and blamelesse man as he was should yet goe to hell; this man did not breake the Law of God in the letter of it, but yet he went away sorrowfull, when Christ bid him go and *sel al that he had and give to the poor*, the young man *went away sorrowfull, for he had great possessions*; then says Christ, *How hardly shall a rich man enter into the Kingdom of heaven!* & so the proud *Pharisee* that boasted himself over the poor *Publican*; yet this man went away *justified*, and not the other. Matth. 19. 18, 19, 20.

2. You that make small sins a prop to build hopes of heaven upon: it may bee though your sins are little and small, yet what they want in bulk and magnitude, they may make up in number; and many small sins are more dangerous then one great sin, many small scars upon the heart with a penknife is as bad as a thrust with a sword: it may be with thee in this regard, as it is in Arithmetick, many small 2.

figures, amount to a greater ſum, then a few great figures doe, four ſmall figures make a greater ſum then three great figures, ſo many ſmall ſins will doe thee more harm then a few great ſins; if what your ſins do want in bulk and magnitude, you make it up in their number and multitude, you are as liable to damnation as if you had committed great and crying ſins; though you have not committed adultery in your life time, yet it may be you have had many ſinfull and uncleane thoughts in your heart; and though you heve not beene guilty of murder, yet it may be you have had many revengefull thoughts in you, which is as bad as murther and ſo of any other ſins.

3. 3. You that plead exemption and freedom from great ſins, to be a prop to build hopes for heavē upon, know thus much; that ſmal ſins are more capable of great aggravations, then great ſins are, as I ſhall ſhew you in theſe 3 particulars, wherein ſmal ſins do admit of greater aggravations then great ſins.

1. 1. Small ſins are committed moſt commonly with more complacency and leſſe reluctancy, then great ſins are; uncleane thoughts doe pleaſe the heart and tickle the fancy, and content the minde of a man, and are committed with a great deal more complacency & delight, and leſſe reluctancy; Who would ſtrain at a gnat? Now it

lavs

layes your souls upon more guilt when you commit the smallest sins with delight and contentment, and satisfaction, then if you did commit great and gross sins, if you labor to resist them, and strive against them.

2. Thou committest small sinnes with more security, and lesse penitency, then great sins; when a man commits a great and scandalous sin, he is sensible of what he hath done, and layes it to heart, and is ashamed of it and must repent of it, or else it will be a shame to him all his life long; but he can venture upon a smal sin, and never be troubled at it, nor grieved for it, he can comit a smal sin with a great deal of security, & impenitency, so that hereby they do the soul more wrong then great sins. 2.

3. You are apt to run into small sinnes with more frequency then you commit great sins, for they are so open to the reproof of the Word, and so obvious to the eyes of all men, that you cannot find opportunities to commit them so often; whereas small sins you commit again and again, and one day after another, and a thousand times in one day, and yet never take notice of them, and therefore this may convince you, that your exemption from great sins, can be no sufficient ground to build your hopes for heaven upon. 3.

4. You that build your hopes for heaven upon this ground, because your sins 4.

ſins are none of the greateſt; let me tell you, that the ſmalleſt ſins that ever you committed in all your life time, without repentance on thy part, and ſatisfaction on Chriſts part, will for ever keep thy ſoul out of heaven, if you repent peradventure you ſhall be pardoned, the ſmalleſt ſins cannot be forgiven, without the bloud of Chriſt to waſh them away, for *without the ſhedding of bloud there is no remiſſion*, and thus I have ſhewed the inſufficiency and deceitfulneſſe of the firſt prop that wicked men doe build their hopes for heaven upon, we come now to the ſecond.

2. 2. But ſayes a wicked man, I have heard and read of thoſe, that have committed far greater and more crying ſins then ever I have been guilty of, and yet they hoped for heaven, and are gone to heaven, and therefore why ſhould not I hope for heaven as well as they? I read of *David* that committed Adultery, and of *Noahs* drunkenneſſe, and *Pauls* perſecuting Chriſt, and *Peters* denying of him, and divers others, and yet theſe men are gone to heaven, and why may not I as well as they? Concerning this plea of wicked men I ſhall give you theſe three things by way of anſwer.

1. 1. You that make this a ground for your hope, you doe pervert the end for which God hath recorded the examples of his

his ſervants in Scripture, for God did not record them there, to be a provocation to thee to goe on preſumptuouſly in ſinning againſt him, but meerly to be a reſtraint and caveat to keep thee from falling into the ſame ſins, which they did; if *Noah*, and *Lot*, and *David*, and *Peter*, &c. ſuch holy and excellent men as theſe, had their failings, and did commit great and groſſe ſins, oh then let me take heed leſt I am overtaken, and fall into the ſame ſins; this is the uſe that we ſhould make of the failings of other men, as in 1 *Cor.* 10. 11. *All things were written for our example, to admoniſh us upon whom the ends of the world are come*, and in 1 *Tim.* 1. 16. ſayes the Apoſtle, *I obtained mercy, that I might be an example to all that ſhould hereafter beleive in Jeſus Chriſt.* 1 Cor. 10. 11. 1 Tim. 1. 16. 1

2. You that make the ſins of other men, that have obtained mercy, to be a ground to build your hopes of heaven upon, let me ask you this Queſtion; you that doe fall into the ſame ſins with *Noah*, or *David*, or *Peter*, doe you repent with them too? it is true, *Noah* did fall once into the ſin of drunkenneſs, but yet the Scripture records this of him, that he was an *upright man in his generation*: & ſo *David*, though he did once defile his bed, yet afterwards he repented of it, and made his *couch to ſwim with teares* for it: ſo *Peter* after he had denyed Chriſt, he went out and *wept bitterly* for it; but I 2.

ſay,

say, what is all this to thee, that doſt make a trade of ſin, and fall into groſſe ſins every day, time after time, and yet never mourn and grieve for them, as *David* did for his ſin, nor weep bitterly for them with *Peter*, what plea can this be for thee, to encourage thee to hope for heaven?

3. 3. Know this further, that a godly man may fall into the ſame ſinnes, that others fall into, for the *matter* of them, but not for the *manner*, now it is the manner of falling into ſin, and not the matter of it that dams a man; it is true, *Noah* did fall into the ſin of drunkenneſſe, but I ſhall diſtinguiſh *Noah* from any wicked drunkard in the world, and that in theſe five particular conſiderations, as

1. 1. *Noah* was drunk, but it was before he did know that wine would make him drunk, and if you read the ſtory you ſhall finde, that there was never any wine drunk till that time, for *Noah* did then begin to be a husbandman, and did plant a Vineyard; but now there is never a one of you but doe very well know that wine and ſtrong bear and the like, will intoxicate you, and yet you will not refrain from exceſſe in drinking; there is a great deale of difference betweene you and *Noah*.

2. 2. *Noah* was drunk, but he did not proclaim his drunkenneſſe, but the text ſays

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he went into his tent and ſlept, he was aſhamed of what he had done, but now you proclaim your ſin, and ſwear, and ſtare, and commit many other ſins in your drunkenneſſe. Gen. 9.

3. It is true, *Noah* was drunk, but you never read that he was drunk any more then once, but you are drunk again and again, one day after another. 3.

4. Though he did once fall into this ſin, yet for the ordinary courſe and practiſe of his life, he was an upright man in his Generation, whereas it may be your ordinary and frequent practiſe is drunkenneſſe. 4.

5. *Noah* was an aged man, and in this regard his age might call for more wine and ſtrong liquor to cheer up his ſpirits, then young people doe want; ſo that all theſe conſiderations do a little mitigate, and allay *Noahs* fault, though it be not wholly excuſeable. 5.

And ſo likewiſe *David* hee committed the ſin of adultery, hee wallowed in an unclean bed, but yet his ſin likewiſe may admit of ſome extenuation and excuſe, as

1. *David* when he came up to the houſe top, he little dream't to have ſeen a naked woman there, which was a very great temptation to him; but it may be ſome of you doe ſeek occaſion, and contrive and plot how you may commit ſuch a ſin. 1.

2. *David*

2. 2. *David* did fall into this ſinne neither but once, you ſhall commonly finde that godly men fall into great ſins but once, they take warning by the firſt tranſgreſſion, and ſeldome fall into the ſame ſinne again, but now it may be you live in unclean thoughts and actions all your life long, and therefore this can be no prop for your hopes.

3. 3. Though *David* did fall into this ſin, yet he did not continue in it long, for it was but nine moneths between *Nathan* the Prophets coming to *David*, and telling and reproving him for his ſin, and the time that he fell into it; but alas ſome of you it may be are Adulterers of nine years ſtanding, there are many amongſt us that are old adulterers, and yet never had a melting and ſorrowfull heart for their ſins, that never wept as *David* did, nor mourned as he mourned.

And ſo *Peter* he fell into a ſin of denying his Lord and Maſter; but,

1. 1. He was reſolved, and did verily purpoſe before, to have confeſſed and not to have denyed him, and yet when the Damſell came to him, and told him, that he was one of thoſe that were with Chriſt, & *Peter* conceiving it may be that they would have put him to death and crucified him, as well as Chriſt, upon this ſodaine ſurpriſe (which was a very great temptation

on to him,) hee denyed Chriſt, And

2. Though he denyed him thrice, yet afterwards he did confeſſe him as often as he denyed him, for when Chriſt asked him, *Simon Peter loveſt thou me*, he anſwered Chriſt three times, *Lord thou knoweſt that I love thee.* 2.

3. *Peter* denyed Chriſt, but yet afterward he went out and *wept bitterly* for it, and therefore his obtaining mercy can be no ground for your hopes, that never yet repented of any of the ſins you have committed, and thus you ſee that the falling of theſe three godly men into great ſinnes can be no prop to bear up your hopes for heaven. 3.

I ſhall now ſhew you more particularly that though the godly doe fall into ſinne, yea even the ſame ſinnes for the *matter* of them, as you doe, yet they do not fall into them in the ſame *manner*, As

1. If a godly man fall into ſin it is unwittingly and unawares, in *Gal.* 6. 1. ſayes the Apoſtle, *if any man be overtaken with a fault.* A godly man he runs away with all the ſpeed he can from a ſin and temptation, but ſometimes it overtakes him, againſt his will, but now a wicked man he runs after ſin, and overtaketh it, he ſins with ſet purpoſe of heart, *He plots miſchief upon his bed, and ſets himſelf in a way that is not good.* 1. Pſal. 36. 4.

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2. A godly man fals into sin sometimes, but it is with reluctancy and opposition, the *Spirit* striveth against *the flesh*; there is an opposing, and striving against sin, they are not like cowards, but will fight as long as they can hold their weapon in their hands, but now wicked men they commit sinne with greedinesse, with delight and complacency, without any reluctancy at all.

3. 3. Every sinne that a godly man committeth, maketh him more carefull and watchfull for the time to come: thus it was with *David*, *Psal.* 38. the title of it, compared with *Psal.* 39. 1. The Psal. 38. title of *Psal.* 38 is called a *Psalm of David to bring to remembrance*, the subject matter of this Psalme was to bring *Davids* sinne to his remembrance, and having spent this, in remembring his sins, in the first words Psal. 39. of the next Psalme, sayes he, *I have sinned, but I will take heed to my wayes, that I offend not with my tongue*, after hee had called to remembrance his sins past, then he resolved with himselfe to strive against them in time to come. A godly man never fals into a sin once, but he feares to fal into the same sin ever after.

4. A godly man though he fals into sinne sometimes, yet he will at length get the upper hand of sin; though for the present he be not able to grapple with sin, yet hee will

will overcome it at laſt, Grace will outgrow ſinne and get the victory over it; and thus I have ſhewed you the ſecond prop that wicked men build their hopes for heaven upon; we come now to a third and that is this;

3. If you beat them off from the two former, then they flie to the mercies of God; Oh ſay they, God is a very mercifull God, and I hope he that made me will ſave me, and that I ſhall goe to heaven as well as other men, and the like. Now I doe not deny but the mercies of God is the chiefeſt prop under heaven, that a man can build his hopes for heaven upon, but here I ſhall ſhew you the rottenneſſe of this prop likewiſe, in four or five regards, and that the mercies of God in generall are no ſufficient ground at all, to build thy hopes for heaven upon, unleſſe thou canſt lay claim to the mercies of God in particular, for if you build your hopes upon the mercies of God in generall,

1. The Devils and damned ſpirits may then hope as well as you.

2. The common and outward mercies of God can be no good prop, to build hopes for heaven upon, unleſſe you can lay claim to the ſaving and diſtinguiſhing mercies of God; the common outward mercies of God wicked men may have, for God is good to al, and his tender mercie is

2. A godly man fals into sin sometimes, but it is with reluctancy and opposition, the *Spirit* striveth against *the flesh*; there is an opposing, and striving against sin, they are not like cowards, but will fight as long as they can hold their weapon in their hands, but now wicked men they commit sinne with greedinesse, with delight and complacency, without any reluctancy at all.

3. 3. Every sinne that a godly man committeth, maketh him more carefull and watchfull for the time to come: thus it was with *David*, *Psal.* 38. the title of it, compared with *Psal.* 39. 1. The title of *Psal.* 38 is called a *Psalm of David to bring to remembrance*, the subject matter of this Psalme was to bring *Davids* sinne to his remembrance, and having spent this, in remembring his sins, in the first words of the next Psalme, sayes he, *I have sinned, but I will take heed to my wayes, that I offend not with my tongue*, after hee had called to remembrance his sins past, then he resolved with himselfe to strive against them in time to come. A godly man never fals into a sin once, but he feares to fal into the same sin ever after.

Psal. 38.

Psal. 39.

4. A godly man though he fals into sinne sometimes, yet he will at length get the upper hand of sin; though for the present he be not able to grapple with sin, yet hee will

will overcome it at laſt, Grace will outgrow ſinne and get the victory over it; and thus I have ſhewed you the ſecond prop that wicked men build their hopes for heaven upon; we come now to a third and that is this;

3. If you beat them off from the two former, then they flie to the mercies of God; Oh ſay they, God is a very mercifull God, and I hope he that made me will ſave me, and that I ſhall goe to heaven as well as other men, and the like. Now I doe not deny but the mercies of God is the chiefeſt prop under heaven, that a man can build his hopes for heaven upon, but here I ſhall ſhew you the rottenneſſe of this prop likewiſe, in four or five regards, and that the mercies of God in generall are no ſufficient ground at all, to build thy hopes for heaven upon, unleſſe thou canſt lay claim to the mercies of God in particular, for if you build your hopes upon the mercies of God in generall,

1. The Devils and damned ſpiritsmay then hope as well as you.

2. The common and outward mercies of God can be no good prop, to build hopes for heaven upon, unleſſe you can lay claim to the ſaving and diſtinguiſhing mercies of God; the common outward mercies of God wicked men may have, for God is good to al, and his tender mercie is

over all his Workes, the Devils ſhare in the common mercies of God as well as others; but theſe generall mercies of God are no prop to build hopes for heaven upon, unleſſe you can build upon the ſaving and diſtinguiſhing mercies of God, as *David* prayes, *Shew mercy unto me O God*, (ſayes he) *with the mercy which thou beareſt to thy own children*; it muſt be electing, redeeming, ſanctifying, and ſaving mercies that you muſt build your hopes for heaven upon.

3. 3. The generall mercies of God can be no ground of your hopes, unleſſe you have an intereſt in Jeſus Chriſt: for God is cloathed with greatneſſe, and terrour, and dread, and wrath out of Chriſt; there is nothing to be looked upon but anger and wrath in God without Jeſus Chriſt. There were two lawes that God did make concerning the Mercy-ſeat.

Lev. 13.4. 1. The High Prieſt was not upon *pain of death* to come to the *Mercy-ſeat*, unleſſe he brought *incenſe* with him; now what does this ſignifie to us? why, it repreſents the interceſſion of Chriſt, that as *Aaron* was not to come to the Mercy-ſeat without incenſe, ſo neither can we goe to the *Throne of Grace* to beg mercy from God, with any hope of audience or acceptance, unleſſe we cary incenſe with us, which is the *Lord Jeſus Chriſt* to plead for us.

2 *Aaron*

2. *Aaron* was to *ſprinkle the Mercy-ſeat with bloud*; which typifies to us, that wee are not to expect mercy from God, but as we have an intereſt in the bloud of Chriſt.

4. To you that build your hopes for heaven upon the mercies of God in generall, let me tell you that God is not prodigall of his ſpeciall mercies, as to beſtow them upon all the world, but onely upon a ſelect number of men; *he will have mercy onely on them that fear him*; as for the wicked thoſe that run on in their ſins, the Lord ſayes himſelfe, that though *he hath made them yet he will have no mercy on them*, the mercies of God in generall are no ſufficient props to build hopes for heaven upon. 4. Luk. 1. 50.

Ob. But here me thinks I hear ſome kind of people ready to object againſt me, and ſay, What, doe you go about to beat us off from our hopes of heaven? would you bereave us of our hopes and drive us into deſpair? *Object.*

1. To this I anſwer, that all you that have good and well grounded hopes for heaven, I would not for all the World, ſtagger your hopes; but as the great windes doe commonly root up, and blow down the ſmaller ſhrubs, but doe ſettle and root the ſtronger Oakes the faſter into the ground; ſo I would have all that I have ſaid this day concerning the vain & deceitfull hopes of wicked men, to confirm and *Anſw.* 1.

eſtabliſh your hopes and make them grow ſtronger and ſtronger.

2. 2. God forbid, that this ſhould be in my heart, to drive any of you to deſpaire; doe not think that my aim in what hath been ſaid is to make any of you fall into deſperation, but to keep you up, and prevent you from falling into preſumption, which is the moſt dangerous errour of the two, becauſe where the rock of *deſperation* hath ſplits *thouſands*, the rock of *preſumption* hath ſplit its *ten thouſands*.

3. 3. My intention in what hath been ſaid, is not to make you caſt away all your hopes for heaven, but onely your falſe and ill grounded hopes; I would have you to pull dow all your tottering hopes, and to build them upon a more ſure foundation; Jeſus Chriſt himſelfe being the chief corner ſtone.

SERMON, XIII.

EPHES. 2. 12.

——Having no hope,——

WEE come now to enquire further, what is the reaſon that wicked men do nouriſh in their hearts moſt hopes for heaven, ſeeing the Scripture ſaies they have none: the laſt time I anſwered this Queſtion, by naming three falſe props, that they build hopes for heaven upon; I ſhall now give you three or four more.

4. Another falſe prop that wicked men build hopes for heaven upon is this; their frequency in the performances of religious duties; and thus they reaſon with themſelves; ſhall I uſe duties, all the dayes of my life, as my way to heaven, and ſhall I not hope for heaven at my journeys end? though a wicked man does notionally hope for heaven through Chriſt, yet he layes the chiefeſt foundation of his hopes, in his own good works; as Chriſt ſaies, 4.

in

in the laſt day they ſhal come to him & cry, *Lord, Lord, open to us, for we have propheſied in thy name, and eat and drunk in thy preſence, we have heard thy word, and done many miracles, and caſt out Devils in thy name*, and the like; they ſhall boaſt of their hearing, and praying, and good works, and make that a plea for heaven, when Chriſt ſhal ſay unto them, *Depart from me, I know you not*. Now I ſhall ſhew you the rottenneſſe and inſufficiency of this prop to build hopes for heaven upon; but I would not have you miſtake me, as if I went about to beat down good works, and make duties uſeleſſe; for I would have you ſo to perform duties, as if you were to be ſaved by duties, but when you have done all that you can do, to lay them down at the feet of Chriſt, and wholly depend upon him, as if we had done no duties at all; but if you make the bare performance of duties, to be a prop for your hopes of heaven, it will be a very rotten and deceitfull prop, as I ſhall ſhew you in theſe four particulars: For,

1. 1. All performance of duties not tendered to God the Father by Jeſus Chriſt, will not be accepted by him; that were it poſſible you ſhould kneel ſo long in prayer to God, as that you ſhould wear out your knees; were it poſſible that you ſhould cry out your eyes with weeping, and

and by mourning and lamenting for your ſins, you ſhould dry up all the moiſture of your body; were it poſſible you ſhould ſpend all the dayes of your life in hearing, reading, praying, and the performance of holy duties; yet if you do not offer them up to God in the name and mediation of Jeſus Chriſt, they are all but like cyphers that amount to no ſum at all, unleſſe the righteouſneſſe of Chriſt be added to them: it is Chriſts righteouſneſſe that makes our ſervices acceptable to God; Chriſt addes his incenſe to the prayers of all his Saints: now (beloved) though you make never ſo many prayers, yet if you have no ſhare in Chriſt, nor in his ſufferings, and prayers, and interceſſions to God for thee, all thy prayers and holy duties are worth nothing, they will never bring thee to heaven; our perſons muſt be in Chriſt, before our ſervices can be accepted of God, and therefore the bare performance of duties, can be no prop for thee to build hopes for heaven upon.

2. Theſe things can be no prop of thy hopes for heaven, becauſe hypocrites, whoſe perſons and performances God doth hate, they are frequent in duties as well as you: the *Phariſees* they did *faſt twice a week*, and *give almes*, and perform holy duties, and ſo thoſe ſpoken of in the Prophet *Eſay*, [*They did delight to draw near* Iſa. 58. 2, 3.

2.

near to God, and to know his wayes, as a nation that did righteousnesse, and forsook not the ordinances of God: wherefore have we fasted, say they, *and thou seest not?* God did not accept of any thing they did: and so those in *Zac.* they kept *four fasting dayes* in a *year* for *seven years* together, and yet they said *he did not regard them*: and so likewise God doth not regard the prayer of the wicked, as in *Psal.* 105.9. *The prayer of the wicked is an abomination to the Lord*; and so is their hearing too, for they come to hear when their hearts are after their covetousnesse.

Zach. 8. 19.

Psa. 105.9.

3. Know thus much, that those very duties which God does accept at the hands of his children, those very duties will he reject at the hands of wicked men, and therefore the bare performance of duty can be no prop to build hopes for heaven upon; for though thou spendest longer time in prayer, & more time in hearing, reading, fasting, &c. then a godly man does, yet the Lord will accept of his duties and not of thine. I shal give you three instances for this; the first is between *Cain* and *Abel*: *Abel* he offered the *firstlings* of his *sheep*, and cattle, and of his flock, and *Cain* he offered the *first-fruits* of his *ground*; now *by faith* Abel *offered a more excellent offering then* Cain, though *Cains* offering was of more value then *Abels* was, yet *Abels* was accepted, when the

3.

Gen. 4.

Heb. 11.

the others was not, *Abels* ſacrifice was accepted not in regard of the quantity, and worth, and value of it, but becauſe *Abel* was a beleever, and a juſtified man in the ſight of God, and therefore he had reſpect firſt to his *perſon*, and then to his *ſacrifice*. Another inſtance is in 1 *King.* 18. 25. between *Elijah* the Prophet, and the Prophets of *Baal*; *Elijah* the Prophet took two Bullocks, and bid the Prophets of *Baal* to chuſe one, and you muſt think they would not chuſe the worſt of them, and he took the other, and yet the Lord ſhewed a token of acceptance to *Elijah* and his ſacrifice, though it was the worſt of the bullocks, and ſhewed no acceptance to the Prophets of *Baal*, and the reaſon of it was becauſe *Elijah* was a juſtified man in the ſight of God, when the others were not. And ſo again in *Prov.* 15. 8. it is ſaid there, that *the ſacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight*: God doth delight in a poor pennileſſe prayer coming from a godly man, when he will not accept of a coſtly ſacrifice coming from a wicked man.

1 King. 18.25.

Prov.15. 8.

4. The bare performance of duties can be no prop to build hopes for heaven upon, becauſe God doth not look ſo much upon the *matter* of the duty what you do perform, as to the *manner* how, and the *end*

4.

end why you do perform them, though it may be the duty which you perform be the ſame for the matter of them, as God requires and commands, yet if they be not done in a right manner, God looks upon it as nothing; God will not own thoſe duties as done to him, that are not done in a right manner, and to a right end: as in *Joh.* 16. 24. *Hitherto* (ſaies Chriſt) *you, have asked nothing in my name, aske and receive that your joy may be full*; and yet they had put up many petitions in his name, but becauſe they did it not in a right manner, Chriſt lookt upon it as if they had asked nothing at all.

5. 5. Another falſe prop that wicked men build hopes of heaven upon, is a meer miſtake of the promiſes and pillar of hope in Scripture; and this is done two wayes: either,

1. They make thoſe promiſes to be props of hope which are not: or,

2. They do miſapply thoſe promiſes that are true grounds of hope.

1. 1. They make thoſe to be props of hope which are not; I ſhall name you three of them, the firſt is that paſſage in our

Ezek. 18. common Liturgie, *At what time ſoever a ſinner doth repent from the bottome of his heart, I will blot out all his ſins out of my remembrance (ſaith the Lord)*. This very ſentence hath been a means to delude a world of men, whereas

whereas indeed it is no ground at all to build hopes for heaven upon: for,

1. There are no ſuch words as theſe to be found in the whole Scriptures: and,

2. The place where theſe words are found, it is only in the *common Liturgie*, which *Liturgie* is but an abſtract of the *Popiſh Maſſe*, for though all that is in the *Popiſh Maſſe* be not in the *Common-prayer*, yet all that is in the *Common-prayer* is in the *Popiſh Maſſe*; it may be you will ſcarſe beleeve this, but it is very true, as you may ſee, if you look into the ſecond Volume of the Book of Martyrs the 667. page, where there is a Letter inſerted to King *Edward* the ſixth, ſent to the Papiſts in *Cornwall*, who were riſen up in armes about the tranſlating of the Maſſe into *Engliſh*, which they would by no means agree to, but roſe up to oppoſe it; King *Edward* to pacifie them, wrote to them on this manner, *As for the Service-book, the tranſlating of it may ſeem to you, to be ſome new thing, but they are the very ſame words in Engliſh which were before in Latine, and if the Maſſe-book which is in Latine be good, then it is as good now, though it be tranſlated into Engliſh.*

3. You will ſay the Lord himſelf ſaid theſe words, *at what time a ſinner doth repent I will blot all his ſins out of my remembrance, (ſaith the Lord).* I anſwer, that it is not ſaid

ſaid ſo in the whole Book of God, and if you look into that text of Scripture which they ground theſe words upon, that the Lord did ſay ſo, you ſhall finde it otherwiſe; it is in *Ezek.* 18. 21. mark the words, theſe are Gods words indeed; *If a wicked man will turn from all the ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhal ſurely live, and not die.* They ſay *if a wicked man does repent of his ſins*; now repentance is a ſeverall work, *Judas* did repent, but his repentance did him no good; but here you ſee it is ſaid that, *if a wicked man turn from all his evill wayes, and do that which is lawfull and right*, then he ſhall *ſurely live*.

2. Another Scripture-prop which wicked men build their hopes for heaven upon, but is indeed no prop, is this, that *the righteous man ſinneth ſeven times a day*; this is one of the greateſt props a wicked man hath, ſaies he, what do you tell me of my ſins, the beſt men have their failings, the righteous ſin ſeven times a day, and why may not I go to heaven as well as they? wicked men make this a great prop to their hopes, when indeed there is no place of Scripture like this in the whole Bible; that which comes neareſt to it, is in *Prov.* 24. 16. *A juſt man falleth ſeven times and riſeth again, but the wicked fall into miſchief*: now here is no mention of falling into ſin

Prov. 24. 16.

ſin in the text, nor no mention of a day; but only thus, *a juſt man falleth ſeven times, and riſeth again*: St. *Auſtin* gives this ſenſe of the words; a godly man falleth *ſeven times*, that is often times, expounding this place with that in *Job* 5. 19. *The Lord will be with thee in ſix troubles, and in ſeven there ſhall no evill touch thee*: A righteous man, ſaies *Auguſtine*, *falleth* ſeven times, not *ſinneth* ſeven times, he doth not fall into ſin, but into affliction; *the righteous falleth ſeven times*, that is, the godly in this world are liable to fall ſeven times into affliction, that is, very often into afflictions and troubles while he lives here in this world; according to that of *Job*, *In ſix troubles and in ſeven the Lord ſhall deliver thee*, meaning often times: and therefore this place carries no reference at all of falling into ſin ſeven times a day. Job 5. 10.

2. Suppoſe it were ſo, that the righteous did ſin ſeven times a day, yet the text ſaies in the next words, *that as often as he falleth he riſeth again*; now it may be, many of you that make this a prop for your hopes of heaven, do fall into ſin day after day, and never riſe out of them again by repentance: you leave out theſe words, *and riſeth again*, for many of you live your whole lives long in an evill courſe, you wallow and lye down in ſin, and therefore this can be no prop for your hopes.

3. Ano-

3. 3. Another ſentence which they make a Scripture prop, but is not, is this, that *Chriſt died for all* and for every man in the world; This comes within the *Arminian* bounds, but this opinion is taken up by others too as well as them, that hold *univerſall Redemption*; but becauſe I have already preached two or three Sermons upon this ſubject, I ſhall therefore only now ſpeak ſo much as is needfull, to ſhew you the rottenneſſe and inſufficiency of this prop; 1. Suppoſe Chriſt did die for all, yet thoſe men that are of this opinion, that Chriſt did die for all, they do not hold that all men are ſaved by Chriſt, but ſome men may fall off from Chriſt, and be damned, notwithſtanding Chriſt died for them.

2. Take this by way of anſwer, that it is not likely, that they ſhould have benefit by Chriſts bloud, that have no benefit by his death.

3. To you that make this a plea for your hopes of heaven; obſerve this, that where there are theſe generall expreſſions, they are very ill underſtood: if you ſay they ſpeak of univerſal & general redemption, as in 2 *Cor.* 5.14,15. *Becauſe we thus judge, that if one died for all, then are all dead, and he died for all, that they that live ſhould not henceforth live unto themſelves, but unto him that died for them and roſe again*; why, here none can

2 Cor. 5. 14, 15.

lay

lay claim to Chriſts death, but thoſe that live to Chriſt that died for them: and ſo in *Heb.* 2. 9. *But we ſee Jeſus that was made a little lower then the Angels, for the ſuffering of death, cloathed with glory and honour, that he by the grace of God ſhould taſte death for every man*; but mark the reſtraint in the next words; *For it became him for whom are all things, and by whom are all things, in bringing many ſons unto glory* (here the Apoſtle reſtrains the words) *to make the captain of their ſalvation perfect through ſufferings; for both he that ſanctifieth, and they that are ſanctified are all one, for which cauſe he is not aſhamed to call them brethren*: the Apoſtle does here again reſtrain the words, and therefore this can be no more prop for your hopes, that are not ſanctified; but thus much may ſuffice for the firſt branch, in ſhewing you how wicked men do make thoſe places to be Scripture props for their hopes which are not.

2. If they do not make thoſe places to be Scripture props which are not, yet they do miſapply thoſe places, which indeed are Scripture promiſes and grounds of hope; as that *Chriſt came into the world to ſave ſinners*; now this is a Scripture promiſe, for Chriſt came to *ſeek and ſave them that were loſt*: but now (beloved) men do miſapply this generall pillar of hope; they take them in the generall

2.

Mat. 18. 11.

Luk. 19. 10.

generall notions of them, and this makes abundance of people to harbour great hopes of heaven in their hearts: but now I ſhall ſhew you, wherein they do miſapply them.

1. 1. In not conſidering that a man muſt be firſt in Chriſt, before he can lay claim to any promiſe of Chriſt. They run to the promiſe, and never examine firſt whether or no they have an intereſt in Chriſt.

The promiſe is good and comfortable, but it cannot convey any comfort to thy ſoul, unleſſe thou art in Jeſus Chriſt, no more then a dry pipe can convey water to thee without the fountain: we are firſt made Chriſts, and then we have a right to all the promiſes of Chriſt: itis by our intereſt in Chriſt, that we have a right and title to all the promiſes of God in Chriſt. If you have an intereſt in Chriſt, you have all the promiſes as it were bound up in a bundle, which you may have recourſe to, and make uſe of when you will.

2. 2. They object and ſay, that the promiſes do run in free and generall termes having no conditions annext to them.

Anſ. It is true, there are ſome promiſes that are abſolute, ſo as to have no condition, going before them, but every promiſe in the Goſpell hath ſome condition or

other

other annext to it; if it hath not a condition going before it as meritorious, yet it hath a condition that followes after it, as in *Gen.* 17. 1. *I am thy God all-ſufficient,* (what then?) *walk before me and be thou perfect.* In 2 *Cor.*6. 16, 18. *I will be their God, and they ſhall be my people: and I will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord God Almighty*: what followes? why in the 1. verſe of the next chapter, ſaies the Apoſtle there, *Having therefore theſe promiſes* (*dearly beloved*) *let us cleanſe our ſelves from all filthyneſſe both of the fleſh and ſpirit, perfecting holineſſe in the fear of God.* So in *Heb.* 5. 9. *Chriſt came into the world to ſave ſinners,* but there is a condition goes after it, *he that ſanctifieth, and they that are ſanctified, muſt be all one*: There is no promiſe in all the Goſpell, but that a condition is prefixt or annext to it: in *Mat.* 11. 28. ſaies Chriſt, *Come unto me all you that are weary and heavie laden, and I will give you reſt*: there is a foregoing condition, we muſt *come unto Chriſt*: and other promiſes have conditions going after, as I could inſtance divers, but theſe ſhall ſuffice.

Gen. 17. 1.

2 Cor. 6. 16, 18.

2 Cor. 7. 1.

Heb. 5. 9.

Mat. 11. 28.

There are two props more behind, they are but very ſhort ones; I ſhall go over one of them now, becauſe I would not be hindred in my afternoons work, in ſhewing you the difference between thoſe that

have a reall and well grounded hope, and those that have only a false and deluding hope.

6. 6. Another false prop that wicked men build hopes of heaven on is this, because they live honestly and justly among their neighbours, they give every man his due, and do owe no body any wrong, and the like, and therefore they conclude themselves in a very good condition.

Anſ. 1. *Anſ.* Were this a sufficient ground for hope for heaven, there would more of the heathens goe to heaven, then of you; for they walk very exactly, and are just and upright in all their dealings. But wicked and bad men may have very good meanings in them, as we may see in *Balaam*, *Numb.* 23. 10. he desired *to die the death of the righteous*, and that *his last end might be like his*: this was a good desire and meaning in him.

2. 2. Take this for an answer, that though a bad meaning will defile and pollute a good action, yet a good meaning cannot advantage nor doe a bad action any good: as the *Scribes and Pharisees*, they performed very good actions in themselves, but they had self-ends, and bad meanings that spoiled all their duties; good meanings cannot justifie bad

bad actions. If thy actions be wicked, good meaning can do thee no good: *Rom.* 8. *Thoſe that ſay, let us doe evill that good may come of it, their damnation is juſt.*

3. Let your meaning be never ſo good, yet if you have an ignorant minde, it is worth nothing, as in *Prov.* 19. 2. *The minde without knowledge cannot be good*; as no man ever became rich by meaning and purpoſing to be rich, but by labouring and endeavouring after it, ſo no man ever went to heaven by good meanings without good actions accompanying them. 3.

2. But ſay they we do no body any harm, but pay every man his own. 2.

Anſ. Though you pay every man his own, yet doe you give God his owne? or rather doe you not wrong God, and do them him infinite indignities? *Anſ.* 1.

2. Though you do not do man wrong, yet do you not your own ſouls wrong? as we uſe to ſay of free hearted men, they are enemies to no man but themſelves. So now do not you doe your own ſoules wrong by harbouring of boſome luſts and corruptions in your ſouls? What benefit will it be to thee, that you do no body elſe wrong, when you do your own ſouls wrong? you are no better then the Phariſees, for 2.

they were very exact in giving every man his due; the proud *Phariſee* could boaſt in *Luk.* 18. 11. *I am no extortioner nor unjuſt man*: you may mean well and give every man his own, and yet be a wicked man.

Mat.5.46.

SER-

SERMON, XIV.

EPHES. 2. 12.

——*Having no hope,*——

WEE come now to the laſt prop that wicked men do build their hopes of heaven upon, which is this, if you beat them off from all the former props, from their ſmall ſins, from the mercies of God in generall, from their good duties, and good meanings, &c. then they run to this laſt plea; ſay they, Have not we reaſon to nouriſh hopes for heaven, for we have been preſent with dying men, that have been as bad as we in their life time, and yet they have had very ſtrong hopes for heaven, and ſtrong hopes in God: and you know dying men will ſpeak the truth, and therefore why may not we nouriſh hopes for heaven, as well as they? this is a very ſtrong prop wicked men build their hopes upon: but

I ſhall ſhew you the rottenneſſe and inſufficiency of it in theſe three or four particulars.

1. 1. You muſt know, that it is one thing to die ſtupidly, and another thing to die hopefully and peaceably: indeed, the worſt men in the world, may die ſtupidly, their conſciences may not do its office when they die: they may have their conſciences ſeared as it were with a hot iron, and think they are going to heaven, and never think otherwiſe till they drop down into hell; but now the godly, they die full of peace and comfort, as in *Pſal.* 37. 37. *Mark the upright man, and behold the juſt, for the end of that man is peace*; but *there is no peace ſaith my God to the wicked*, *Eſai.* 57. 41. There may be a ſearedneſſe of conſcience, and ſtupidity of heart, but they cannot die peaceably and in hope.

Pſal 37. 37.

Eſai. 57.

2. 2. You that make this a prop for your hope, becauſe you have ſeen wicked men die peaceably like lambs; Let me tell you thus much, that it is the greateſt judgement in the world, for a wicked man to die peaceably, and quietly, in deluſions, and conceits of going to heaven, when they are tumbling down headlong to hell: it were better for him, that God did let the flaſhings of hell fire to flie in his face: it were better for him, that his conſcience did

did tell him his danger, and his doom, then thus to die in a ſtupid manner. In *Job* 21. 23. it is ſaid, that *a wicked man dies in his full ſtrength, being wholly at eaſe and quiet*: no ſin troubles him, nor no danger makes him afraid: ſo in *Pſal.* 73. 4, 5. *they have no bands in their death, but their ſtrength is firm; they are not in trouble, as other men, neither are they plagued as other men*; they have no trouble in their life time, and no bands in their death: now this is rather to be looked upon as a judgement upon them, and not as a mercy.

3. If this peace and quietneſſe in a wicked mans conſcience, did ariſe from any grounded aſſurance, or hope of heaven, then it might be lookt upon as a bleſſing; but when it doth ariſe meerly from the deluſions of his own heart, then it is nothing but as it were a golden dore to let him into hell: it ſhall be with him as in *Eſai.* 29. 8. *An hungry man dreameth, and behold, he eateth: but he awaketh, and his ſoul is empty*: ſo a wicked man dreams he is going to heaven, when he is falling down into hell. 3.

4. There may be great hopes of heaven expreſt in a dying mans words, when there is not ſo much peace and quietneſſe in his heart, as in *Prov.* 14. 23. *In the midſt of laughter, the heart is ſorrowfull.* In the midſt of a wicked mans boaſting, there is a fear of hell. 4.

5. Though you have ſeen ſome men that have dyed with ſtupidity of heart, depart quietly; yet there are other wicked men, whoſe conſciences are awakened, that die full of horror, and terror, and amazement. When their conſciences tell them, they have dyed ſwearers, or lyers, or drunkards, or adulterers, &c. they are filled with horror, and terror of conſcience; that though he thought all his life time he ſhould go to heaven, yet he now fears he is going down into hell.

And thus I have done with the third Queſtion, in ſhewing you the reaſons why, (ſeeing the Scripture ſaies that a wicked man hath no hope) that of all the men in the world, wicked men do nouriſh greateſt hopes for heaven in their hearts; there are only two queries more to handle, and then come to the fifth branch of mans miſery.

Queſt. 4. 4. The fourth Query in order is this; that ſeeing the Scripture ſaies a wicked man hath no hope, and eſteems of their falſe and preſumptuous hope, to be as good as no hope; then how ſhall we know the difference between thoſe well grounded hopes a godly man hath, and thoſe preſumptuous and deluding hopes, wicked men have?

Anſw. *Anſ.* I ſhall here give you ſix apparent differences between them.

1. The

1. The hopes of a godly and regenerate man for heaven; it is gotten by, and grounded upon the word of God: and therefore it is called *the hope of the Goſpell*, becauſe it is gotten by the Goſpell as the means, and grounded upon the Goſpell as the end: that we (ſaies the Apoſtle) *through the comfort of the Scriptures might have hope*: a godly man hath his comforts from the Scriptures. *Pſal.* 119. 49. *Good is the word of the Lord, wherein thou haſt cauſed thy ſervant to hope.* But now the hopes of wicked men, as they are gotten they know not how, ſo neither do they know upon what they are grounded, and this is the reaſon why they are called preſumptuous hopes; for this is preſumption, when a man does beleeve a thing, when he can have no viſible nor likely means, to ground or bottome his hopes upon. 1. Col. 1. 23. Rom. 15. 4. Pſal. 119. 49.

2. True and patient hope is bottomed upon the mercies of God, and the merits of Jeſus Chriſt: and hence it is, that Chriſt is called *our hope*, becauſe he is the foundation on whom beleevers do build all their hopes for heaven; ſo likewiſe they build their hope on the mercies of God, in *Pſal.* 147. 11. *The Lord taketh pleaſure in thoſe that fear him*, in *thoſe that hope in his mercy*: and again in *Pſal.* 33. 18. *The eye of the Lord is upon them that fear him, upon them that truſt in his mercy*: and ſo in *Pſal.* 2. 1 Tim. 1. 1. Pſal. 147. 11. Pſal. 33. 18.

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Pſal. 52. 8. ſaies *David* there, *I truſt in the mercies of God for ever and ever.* A godly man he is caſt out of himſelf, and out of an opinion of his own righteouſneſſe, and his hopes are only built upon the mercy of God, and on the merits of Chriſt. But now the falſe and preſumptuous hopes that wicked men have, are not built ſo much upon Gods mercy as their own duties, and not ſo much upon the merits of Chriſt, what he hath done for them, as upon their own duties what they have done for themſelves.

3. True hope doth comfort and bear up the heart under all the diſcomforts, that it meets with in the world: as *David* ſaies, *I had fainted under my afflictions, but that thy word is my hope*; and hence it is that you have thoſe two admirable expreſſions put together, *Rom.* 5. 2, 3. *Rejoycing in hope, and glorying in tribulation*; theſe are put together to ſhew, that when a man can rejoyce in hope, he can glory in all the tribulations he meets with in the world. But now preſumptuous hopes, are like lead, and ponderous weights, that will make you ſink under every affliction. It is only a true and ſaving hope, that will enable you to hold up your heads under all afflictions and troubles.

Pſal. 119. 81.

Rom. 5. 2, 3.

4. True hope does as well act for heaven, as hope for heaven; but a preſumptuous

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tuous hope, that hopes for heaven as its end, but yet never acts holineſſe as its way to heaven; true hope as it hopes for heaven, ſo it labours to work out its ſalvation with fear and trembling; You have an admirable paſſage for this in *Pſal.* 119. 166. ſaies *David* there, *Lord I have truſted in thy ſalvation, and I have done thy commandments*: here is both hoping and acting for heaven put both together, wicked men they hope for heaven, but they do not do Gods commands, and ſo in *Pſal.* 37. 3. *Truſt in the Lord and do good*, ſaies the Pſalmiſt, here is truſting and doing put together, true hope doth act for heaven, as well as hope for heaven; but falſe hope doth hope much and act little; wicked men will hope for ſalvation, but not work out their ſalvation; hope for heaven, but not labour for heaven: this is the fourth difference.

Pſal. 119. 166.

Pſal. 37. 3.

5. That man that hath true hope, he makes conſcience, to keep his heart pure, and free both from the love of ſin, and from the dominion of ſin, while he lives here in this world: you have a plain text for this in 1 *Joh.* 3. 3. *He that hath this hope in him, purifieth himſelf even as God is pure*; he doth labour and endeavour to keep his heart upright, and pure, and free from ſin. But now a falſe hope will hope for heaven, though they walk on after the imaginations

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ons of their own hearts, as in *Esai.* 51.10. *Thou hast walked in the greatnesse of thy wicked wayes, yet saidst thou not, there is no hope*: though they had great sins, yet they had great hopes for heaven; if thou art such a one as is mentioned in *Deut.* 59. 18. that saist, *Thou shalt have peace, though thou walkest after the imaginations of thy own heart, to adde drunkennesse to thirst*, if thou art such a one, thy hope is only a presumptuous hope.

Esai. 51. 10.

Deut 59. 18.

6. True hope flowes from a long and well grounded experience; this is the reason of that expression in *Rom.* 5. 4. *Patience worketh experience, and experience hope*: True hope flowes from a long and well grounded experience in the waies of God; and from an experience of the grace, and bounty, and love of God to his soul: and from experiences of the goodnesse, and mercy, and promises of God: and likewise from an experience of his own heart, in withstanding temptations, subduing corruption, and performing holy duties. Such experiences as these are inlets to a well grounded hope for heaven; but now the hopes of wicked men, are only the results of ignorance, they that never had any experience of themselves, nor of the waies of God; they have most hopes, but their hopes are only deluding, and presumptuous hopes: wicked men that do so quick-

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Rom. 5. 4.

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ly get into a state of hope, without any former experiences of the wayes of God, it is a sign that their hopes are only vain and empty hopes; they are but pithy hopes: just like your pithy trees, as Elders, and Withies, and such like trees, they shoot up fastest and grow up sooneſt; whereas the more firm and stronger wood, as Oaks, and Elme, and the like, are a great while longer in growing, before they come to maturity; why, so it is a great while before a godly man can get a well grounded assurance of his hopes for heaven.

And thus I have done with the Doctrinall part of this fourth branch of mans misery, (without hope) we come now to the application, and the Use that I shall make of it shall be threefold. *Use.*

1. For consolation.
2. For terrour: and,
3. For instruction.

1. For consolation, to the people of God; though the Scripture saies a wicked man *hath no hope*, yet it saies otherwise of you that are the people of God, the Scripture tels you that *your hope is laid up in heaven for you*; and *the Lord is your hope*; though wicked men have no hopes for heaven, yet you have grounded, and assured, and certain hopes for heaven: your hope is laid up for you in another world; the wicked have only their hopes in this life, 1. Col. 1. 5. Jer. 17. 17. Psal. 71. 5.

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life, and when they dye, their hopes ſhall periſh, as in *Prov.* 11. 7. *When a wicked man dyeth, his expectation ſhall periſh, and the hope of unjuſt men periſheth*; but it is not ſo with you, for *the godly hope in their death*. And this hope of a godly man, is not as the Papiſts hold, for though they grant a beleever hath *hope*, yet they deny that any have *aſſurance*, they ſay that all a beleevers evidence for heaven is only a hope, a peradventure, (a moſt uncomfortable tenent;) whereas the Scripture ſayes there is as full an aſſurance of hope, as of faith, in *Heb.* 16. 11. ſaies the Apoſtle, *uſe all diligence to the full aſſurance of hope unto the end*, and ſo in *Rom.* 15. 5. *Your hope is ſuch as will not make you aſhamed*; your hopes are not like the hopes of men that hope for dead mens ſhoes (as the proverb is), for they may go on bare foot before they die; but *Chriſt, who is our hope, he hath dyed already, and riſen again*; he hath made his will and teſtament, and hath left us legacies, and bequeathed riches to us: our hopes are well grounded hopes, not as other mens are, that will leave them, when they have moſt need of them.

Job 8. 13.

Prov. 14. 32.

Heb. 16. 11.

Rom. 15. 5.

Uſe 2. The ſecond Uſe ſhall be by way of terrour, to ſhew you the miſery of thoſe men, that have only preſumptuous hope for heaven.

Uſe 2.

1. You are in a ſtate of unlikelihood,

to

to be converted, more then any othr men in the world; and this is the reaſon why the Scripture tels us, *that, whores and harlots ſhall go to heaven,* before the *Scribes* and *Phariſees,* and yet they were a very ſtrict people, and did walk very outwardly holy; and the reaſon is, becauſe it is an eaſier matter to convince a harlot of her ſins, then to convince a proud Phariſee, that thinks himſelf as good as the beſt, and hath lived in peace all his life time.

2. Let me tell you thus much, that your hopes will leave you, when you have moſt need of them. *Prov.* 11. 7. the place before quoted; *The hope of the wicked ſhall be cut off, and when he dies, his expectations ſhall periſh: he looks for heaven, but he ſhall be diſappointed,* as in *Job* 8. 14. His confidence ſhall be cut off, and his truſt ſhall be like *a Spiders web,* as the Spider wraps himſelf in his web, and dwels there ſecurely all the week long, but at the end of the week, when the maid comes to ſweep the windowes, ſhee ſweeps down the web, and the Spider both; juſt ſo the hopes of all wicked men ſhall come to nothing: and ſo in *Job* 11. 20. *The eyes of the wicked ſhall fail, and they ſhall not eſcape; and their hope ſhall be as the giving up of the ghoſt.* As a dying man, a little before his death, is pretty joyfull and merry, and entertains ſome hopes of a longer life, but when his eye-

eye-ſtrings crack, and the tokens of death appear upon him, then his heart fails him, and all his hopes are daſht in pieces, and taken from him; juſt ſo it is with wicked men, they are full of hopes for heaven, till they come to dye, but then their hopes leave them, and all their expectations periſh.

3. 3. Your harbouring falſe and preſumptuous hopes for heaven, does produce this threefold miſerable and unavoidable effect upon you: 1. Fruſtration: 2. Vexation: and, 3. Damnation.

1. It produceth fruſtration and diſappointment of all your hopes: when you are a dying, you hope that after death, you ſhall lanch forth into a ſea of joy and pleaſure, when on the contrary you ſhall lanch forth into a river of brimſtone, which the breath of the Lord ſhall kindle: you hope it may be, that after death, you ſhall be carryed by Angels into *Abrahams* boſome, when you may be carryed by the Devils into Beelzebubs boſome: you it may be hope that death ſhall be a dore to let you into heaven, when it ſhall be only a back dore to let you fall down into hell.

2. It ſhall produce in you vexation: Now vexation ariſeth either from diſappointment, or revenge: why, ſo wicked men ſhall not only have a privation

on of happineſſe, but a vexation in the loſſe of happineſſe. And hence it is, that ſome Divines give the reaſon why it is ſaid in *Mat.* 8. 12. *that in hell there ſhall be weeping and gnaſhing of teeth*; Some are of an opinion, that as our fire burns hot, ſo the fire of hell ſhall burn cold, but that is but a fancy: our Divines ſay, that th ere ſhall be *gnaſhing of teeth in hell*, in token of that vexation of minde that ſhall be in wicked men, becauſe all their hopes are ſo fruſtrated and diſappointed, *they ſhall gnaſh their teeth* for vexation of minde, *when they ſhall ſee* Abraham, *and* Iſaac, *and* Jacob, *and all the Prophets in the kingdome of God, and they themſelves thruſt out.* Luk. 13. 28.

3. Theſe falſe hopes will likewiſe produce your damnation: a wicked man that harbours falſe hopes for heaven in his heart, is like a man ſleeping upon the Maſt of a Ship, who (it may be) is dreaming a very pleaſant and delightfull dream, and upon a ſudden comes a blaſt of winde and blowes him into the Sea; ſo a wicked man he is but in a golden dream on his death bed, and he hopes that he is going to heaven, till he be plunged down into hell: all this repreſents to you, the dreadfull condition of thoſe men that have only preſumptuous hopes for heaven. 3.

We come now to the third uſe, which ſhall be for inſtruction; and if this be ſo, *Uſe* 3.

then this may teach us these two or three lessons.

1. 1. Let us take heed, lest we run into this easie delusion, there are some in the world that do fall into it, and therefore why may not we as well as others? therefore take heed that you do not fancy to your selves false hopes of heaven.

2. 2. Do you that are godly, take heed that you do not cast off all your hopes for heaven: doe not you say that hope is cut off from you; as wicked men are apt to harbour groundlesse hopes for heaven, so good men are too apt to cast off grounded hopes for heaven; therefore do not say there is no hope for you, for there is hope for you.

3. 3. Do not harbour in your hearts, common and ordinary conceits of this grace of hope, as if it were so easie a matter to obtain it; It is naturall for men to think that this grace of hope is very easie to be gotten, for say they, were it not for hope the heart would break; wicked men are ready to thinke that this grace of hope is easie to be gotten by any body, and to be had of all, therefore take heed of this, and consider that there is the same certainty, the same excellency, and the same efficacy, in this grace of hope, as there is in faith.

1. 1. There is the same certainty in it, *Heb.* 6.11. It

6.11. it is called *the full aſſurance of hope.*

2. There is the ſame excellency in it, *Tit.* 2.13. it is called *a bleſſed hope* : and, 2.

3. There is the ſame efficacy in it, as in the grace of faith, in *Act.* 15. 9. it is ſaid there, that *faith purifieth the heart*, and ſo likewiſe does *hope*, 1 *Joh.* 3. 3. *Every man that hath this hope in him, purifieth himſelfe, even as God is pure* : And, 3. Act. 15. 9. 1 Joh. 3. 3.

4. There is the ſame difficulty in getting hope as in getting faith, for *this* is gotten by the *word of God*, *Rom.* 10. 17. and ſo is *hope* too, *Col.* 1. 23. it is gotten by the *preaching of the word.* 4.

2. Faith is wrought in us by the power of God: *Heb.* 12. 2. *Chriſt is the author and finiſher of our faith*, and ſo is hope likewiſe, wrought in us by the power of the holy Ghoſt, *Rom.* 15. 13. *that ye may abound in hope through the power of the holy Ghoſt.* So that hereby you ſee that you ought not to have ſuch low thoughts of this grace of hope, as if it were an eaſie matter for every man to get it; for there is as much certainty, as much excellency, as much efficacy, in this grace, and as much difficulty in getting this grace of hope, as there is in faith. And thus I have done with the 4. branch of an unconverted mans miſery, that he is without any well grounded hopes for heaven.

SERMON, XV.

EPHES. 2. 12.

And without God in the World.——

WEE come now to the fifth misery of men by Nature, which is this, that they are *without God in the World*; and here first I shall give you something from the order of the words, and then unfold them; and then draw out some Doctrines from them.

Quest. 1. For the order of the words, Why is their being *without Christ* put in the first place of the Text, and their being *without God* put in the last place?

Answ. *Answ.* Their being *without Christ*, is put in the first place, because it was the inlet of all their misery, and their being *without God* is put in the last place, because it is the finall upshot of mans misery; it is the inlet of a mans misery to bee *without Christ*, and it is his misery to be an *alien to the Common wealth of Israel*, and a *stranger to*

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the Covenants of Promiſe, and to be *without hope*, and it is the upſhot of al thy miſery to be *without God in the World*; and here I ſhall ſhew you that there are multitudes of men and women in the world, that are without God, though they doe every day worſhip God, yet they may live all their days without God; but before I ſpeak to this, I muſt unfold two or three things in the words, as

1. How can it be ſaid here, that they were *without God in the world*, when the Apoſtle ſayes in another place, that *the wicked cannot be without God, the Lord is not farre from every one of us, for in him we live, and move and have our being*, here the Apoſtle ſayes that wicked men are not *far from God*, and that they *live in God*; and therefore how can it be ſaid in the text, that wicked men are *without God in the world*, whereas we are all *Gods off-ſpring*, and come from God, how can this be? *Object.* Act. 17. 27

Anſw. The anſwer is very eaſie, and that is this, that in ſome ſenſe there is no man nor creature in the world without God; and yet in another ſenſe there are multitudes of men that are without God in the world. *Anſw.*

1. In ſome ſenſe there is no man can be ſaid to be without God; that is, by way of creation, preſervation, ſuſtentation, and ruling over us, every one is in God by 1.

way of creation and preſervation, &c. But now in another ſenſe there are multitudes of people without God; this is in a way of ſpeciall intereſt in him, without a reconciled God, without God as a Father to you in Jeſus Chriſt, without a God that you can lay claim to as yours, in this ſenſe multitudes of people, are without God in the World.

2. Another thing that I ſhall explaine to you is this, what it is to be *without God*, and *without God in the world*.

I anſwer, that *to be without God*, it includes in it in Scripture phraſe theſe four things.

1. To be without the knowledge of the true God.

2. To be without the true worſhip of the true God.

3. To be without a true obedience to the true God; And

4. To be without a peculiar intereſt and propriety in God.

1. 1. To be without God, is to be without the knowledge of the true God; then a man is ſaid to be without God, when he doth not know the true God. Every man in the world, hath ſome thing or other to be his God, as in *Jonah* 1. 5, 6. when there was a great tempeſt upon the Sea, and the ſhip like to be caſt away that *Jonah* was in, it is ſaid, that *every man prayed*

to

to his God, and Jonah he prayed to the Lord his God, and ſo in *Micah* 4.5. *For all people will walk every one in the name of his God, and we wil walk in the name of our God for ever and ever.* Mic.4.5. Every man may have ſomething to worſhip as a God, and yet be without the true God, thoſe are ſaid to be without God, that are without the knowledg of the true God, as you may ſee in 2 *Chr.*15.3. it is ſaid there, that *for a long time Iſrael was without the true God*; without God; how ſo? doth not God rule and governe and preſerve the world? yes, but they are ſaid to be without God, becauſe they were without the knowledge of God, for if you marke the next words, it is ſaid, *they were without the teaching Prieſt, and without the Law*, ſo that all the while they lay in ignorance of the true God, they were ſaid to be without God.

2. Men may be ſaid to be without God, when they are without the true worſhip of the true God; all the while the children of *Iſrael* had the Ark among them which was the ſigne of Gods preſence, all that while God was among them, but when the Ark was taken God was gone too, the Lord will be with you while you are with him, while you worſhip God ſincerely and uprightly according to his wil, ſo long God will be with you. 2.

3. To be without God is to live with-

out true obedience to the true God, when men doe so live as that the commands of God bears no sway over them, it is a signe they are without God, as in *Psal.* 81. 11. *My people*, saith God, *would not hear my voice, and Israel would have none of me*; the not obeying of Gods commands is a not having of God; thou art without God in the world oh man, unto whose conscience the soveraignty and authority of a God cannot give a check, and a controll to thy lusts, to bring thee into obedience to him.

Psal. 81. 11

4. 4. To be without God in the world, is to be without a peculiar interest and propriety in God as your God, when you cannot say that God is your Father.

Now if you ask me in which of these four senses these *Ephesians* here in the text, were without God, I answer, that they were without God in all of them, for while they were in a state of Gentilisme, they were without the knowledge of the true God, and without the worship of the true God, and without any obedience to the true God, and without any reall interest and propriety in God, but chiefly the two latter are included in this phrase; the generall point of Doctrine that I shall observe, from this last branch of mans misery shall be this,

Doctr. *That every man during the state of his*

his unregeneracy is without God in the world; this onely in the generall.

But here ſome may enquire what is meant by this expreſſion *without God in the world*; The meaning is, that they were without any propriety or intereſt in God in this world, and if they are without God in this world, they muſt of neceſſity bee without God in another world. And thus you have the words explained to you, I ſhall now give you a more particular view of them; *without God in the World*, the words as they are rendered in our tranſlation, incline this way, for a man to bee without any peculiar intereſt and propriety in God, but theſe words (*without God in the world*) in the Greek ſignifies Atheiſts in the world; that is, they did ſo live as if there were no God in the world; ſo then the words being thus opened, there are two things involved in this phraſe *without God in the World*.

1. That they were Atheiſts in the world, that is, ſo living, as if there were no God in the world. 1.

2. They were living in the world without any peculiar intereſt or propriety in God. 2.

From the firſt of theſe, that they were Atheiſts in the world, you may note this,

Doctr. *That every man in the ſtate of unregeneracy, hee is an Atheiſt in the world*; hee Doctr.

is

is a man that lives as if there were no God in the world, every man in the state of unregeneracy, is a practicall Atheist; now when I tell you that every wicked man is an Atheist, doe not mistake me, for there are two sorts of Atheists, an *Atheist in judgement*, and an *Atheist in practice*; an atheist in judgement is such a one, as Pagans and Heathens are, but an Atheist in practice is such a one as lives, as if there were no God in the world; so that the Doctrine is, that every unregenerate man is a *practicall Atheist*, that is, he so lives as if there were no God in the world; *Psalm.* 14. 1. *The Fool hath said in his heart there is no God*, that is, he so lives as if there were no God that takes notice of what hee does, thou art a practicall Atheist oh man that so livest in the world, as if there were no God in the world, and here:

Psal. 14. 1.

1. I shall shew you how it comes to passe that any man is so grossely wicked to live as if there were no God in the world; And

2. I shall give you the characters of a man that does live after this manner.

1. How it comes to passe that men should be so grossely wicked, such practicall Atheists, to live as if there were no God in the world, I shall give you four grounds of it.

1. 1. The first reason is because of Gods for-

forbearance towards them, Eccleſ. 8. 11. *Becauſe God doth not ſpeedily execute judgement upon wicked men* when they commit a ſinne, therefore they run into thoughts of Atheiſm, and ſinne with greedineſſe, as if there were no God in the world, as in *Pſal.* 50. 21. *Theſe things* ſayes God *thou haſt done, and I held my tongue, therefore thou thoughteſt that I was like thee, but I will reprove thee, and ſet thy ſins in order before thee,* becauſe God held his tongue, and did not reprove them for their ſins, therefore they thought him to be ſuch a one as themſelves, that he was a ſinner as well as they; *becauſe ſentence againſt an evill work is not ſpeedily executed, therefore the hearts of the ſonnes of men are ſet in them to doe evill,* the forbearance of God to wicked men makes them runne on into practicall atheiſm, whereas this is no ground at all to encourage thee to run on in ſin; for

Eccleſ. 8. 11.

Pſal. 50. 21

1. The forbearance of Gods judgments was never intended by God to breed atheiſm in thy heart, but to provoke thee to repentance, as the Apoſtle ſays, *The bountifulneſſe and long ſuffering of God ſhould lead us to repentance.*

1.

Rom. 2. 4.

2. This will aggravate thy condemnation, to make the forbearance of God, a provocation to thee to goe on in ſinne; And,

2.

3. Know this that though God doth for-

3.

forbear a while from punishing of thee for thy sins, yet he does neither *forgive* thee nor *forget* thee, as in *Nahum.* 1.3. *The Lord is slow to anger*, but he is *great in power*, and *hee will not surely clear the wicked*; though God does forbear thee, yet hee will not forget thee: so in *Eccles.* 8.12. *Though a sinner doth evill an hundred times, and his dayes be prolonged, yet it shall not bee well with him in the latter end.*

Eccles. 8. 12.

2. Another ground whereby wicked men doe plunge themselves into atheism is this, because they see other men that are knowing men, and professing religion, men that doe pretend to know God, and love God, and worship God, when wicked men shall see such men as these fall into great and gross sins, and live so unanswerable to their profession, this makes them conclude that there is no God in the world, as in *Rom.* 2.24. sayes the Apostle there, *the name of God is blasphemed among the Gentiles through you.* I have read a strange story of a woman here in *England* that called in Question the Deity, whether there was a God or no, and a Minister coming to her to convince her, and satisfie her conscience, and to perswade her into a beliefe that there was a God, asked of her this question, how she came to be an atheist, shee answered, the very first thing that caused her to entertaine thoughts

2.

Rom. 2.24

thoughts of atheiſme, to believe there was no God, was the ſeeing of him live ſo wickedly and profanely; for, ſays ſhee, I know you to bee a learned and knowing man, and you preach good Sermons, and exhort people well, and the very beholding you to live ſo wickedly, to be a ſwearer, a lyer, a drunkard, and a Sabbath breaker, &c. this made me to queſtion, whether there were a God in heaven or no, ſeeing he did let you run on ſtill unpuniſhed.

3. Another thing that makes men live as if there were no God in the World, is the queſtioning of the authority of the Scriptures. I have read of one (a great ſcholar in this kingdome) that the means whereby he came to be an atheiſt was this, he firſt began to queſtion, whether the Bible were the Word of God or no, becauſe he did not know whether *Moſes* that penned the beginning of it were a man of God or no; then he queſtioned how *Moſes* could write of thoſe things that were done before he was born, and then whether the Papiſts might not alter it in the tranſlating of it; and many other queſtions, till by degrees he came to bee a very atheiſt, and to queſtion whether there were a God or no: and ſo there are ſome errours now in print, that tend very much to atheiſm, there are ſome that doe affirme, that 3.

that that Booke or volume of Bookes called the Bible is not the Word of God, and ſuch an opinion as this does very much worke upon mens heart and perſwade them, that there is no God, as in

1 Pet. 3 4. 1 *Pet.* 3.4. ſayes the Apoſtle, *There ſhall come in the laſt dayes ſcoffers, walking after their owne luſts*, (there are the atheiſts, but how came they to be ſo? mark the next words) *and ſaying, Where is the promiſe of his coming? for ſince the Fathers fell aſleep all things continue as they were from the beginning*, ſay they, wee have heard that all men muſt be judged, that after death they muſt appeare before the Judgement-ſeat of God, to give an accompt of all their actions; Now becauſe they did not ſee theſe things accompliſht already, they cryed out, *Where is the promiſe of his coming?* they would not beleeve there was any ſuch thing, the queſtioning of the truths of God was that which brought them to be very atheiſts.

4. 4. Another ground from whence atheiſm doth flow is pride of heart; it is very well obſerved by one, that moſt commonly atheiſts a of the greateſt men, you ſhall ſeldome ſee a poore man an atheiſt, but rich men altogether: as *Pharaoh* in

Exod. 5.2. *Exod.* 5.2. *Who is the Lord* (ſayes he) *that I ſhould obey his voice?* and ſo *Nebuchadnezzar*, in

Dan. 3.15. *Dan.* 15. *Who is that God* (ſayes hee)

hee) *that ſhall deliver you out of my hands?* ſo *Alexander* ſaid himſelfe was God. Atheiſts are ordinarily of the greateſt and richeſt and higheſt people.

But here ſome may object and ſay; what doe you tell us here in *England*, that wee are without God in the world? you may ſay ſo to Pagans and Heathens, but wee hope you will not ſay ſo to us. *Object.*

For anſwer to this Objection, I ſhall here ſhew you ten diſcoveries of a practicall atheiſt. I ſhall give you three of them out of the Scripture, and ſeven more deduced from the Scripture, in *Pſal.* 14. 1. where it is ſaid, *The Foole hath ſaid in his heart there is no God*, in that very Pſalm there are three diſcoveries of an atheiſt. *Anſw.* Pſal.14.1.

1. A man living all his dayes in a prophane and diſordered courſe of life towards God, ſuch an one is an atheiſt in the firſt verſe of that ſame Pſalme, *The Foole hath ſaid in his heart there is no God*, what follows? *they are corrupt, they have done abominable workes, there is none that doth good*; that man that all his life time lives in a diſorderly courſe of life, and addes drunkenneſſe to thirſt, and commits one ſinne after another, that man is a practicall atheiſt, hee lives as if there were no God in the World. 1.

2. That

2. 2. That man that doth wholly neglect the duty of prayer in the 4. verſe of the 14. Pſalme, *They eat up my people as they eat bread, and they call not upon the Lord*, ſuch a man is a practicall atheiſt.

3. 3. That man that hates and carries a grudge in his heart, againſt thoſe that feare the Lord, that man is an atheiſt: in *Pſal.* 14. 6. *You have ſhamed the counſell of the poore, becauſe the Lord is his refuge.*

Now give me leave a little to preſs theſe three diſcoveries home upon your conſciences. Are they atheiſts that live a diſorderly life, and walke in a courſe of wickedneſſe all their dayes? are ſuch as theſe atheiſts? Oh then how many atheiſts are there now in the World, that doe ſpend all their dayes in ſinne and vanity, and in a moment goe down into the grave!

2. Are they atheiſts that doe neglect the duty of prayer? oh then with grief of heart be it ſpoken, how many atheiſts are there in the World that doe wholly omit this duty, both in their families and in their cloſets? How many are there that can ſay, they never goe to God upon their knees in ſecret, to beg for grace and mercy from God? and this neglect of ſecret duties, is a palpable demonſtration that you doe live as if there were no God in the World, and in ſo doing ye are very atheiſts.

3. Is

3. Is hatred and contempt of the people of God, a badge of an atheiſt? then likewiſe are there many atheiſts in the world: how many are there that can love a ſwearer and adulterer, a prophaner, &c. yea love a dog and yet hate a chriſtian? this proceeds from a root of atheiſm, that is in their hearts.

SERMON, XVI.

EPHES. 2. 12.

——*And without God in the world.*

I Have delivered you in my laſt three Scripture diſcoveries of an Atheiſt; there are ſeven other Characters yet behinde, that are drawn from the Scriptures: As,

4. 1. That man is an Atheiſt that does indulge and favour himſelf in the practiſe of ſecret ſins; hee that does continually allow, and favour himſelf in the practiſe of ſecret ſins, that man lives as if there were no God in the world: Reverend Mr. *Perkins* gives us this badge of an Atheiſt, that that very ſin which he will not dare to commit in the preſence of a child, yet that ſin will he venture upon when no eye ſees him; thou that canſt venture upon a ſin, in hope of ſecreſie, thinking to hide it from the All-ſeeing Eye

Eye of God, thou art a very Atheiſt, thou that dareſt do that in the ſight of God, that thou art affraid to do in the preſence of a man; this proceeds meerly from a root of Atheiſme that is in the heart, as in *Job* 22. 12, 13, 14. when a wicked man hath done wickedly, he is ready to ſay, *How doth God know? can he judge through the thick clouds? thick clouds are a covering to him, that he ſeeth not*; theſe are the expreſſions of an Atheiſticall heart. An Atheiſt if he can but keep himſelf from the cenſure and reproach of men, he is well enough, if men cannot ſay black to his eye, or there goes a drunkard, a ſwearer, an adulterer, or the like, he is never troubled for his ſins. Oh therefore thou that wouldſt be accounted chaſt, where thou dwelleſt, and yet keepeſt thy *Dalilah* in thy lap: and oh thou debaucht liver, that canſt quietly and ſecurely walk on in wayes of ſin, ſo that thou canſt but keep them from the eyes of men; know thus much, that this proceeds from thy Atheiſticall heart. When the hope of ſecreſie imboldens any man to the practiſe of any ſin, that man is a very Atheiſt: you that can fear the eye of a mortall man, and yet not be affraid of the All-ſeeing Eye of an immortall God, you that were never troubled for your ſins, when no body knew them but your ſelves; but now this

Job 22, 12, 13, 14.

is that which troubles you, that your ſins are known to others, if it be thus with thee, thou art a practicall Atheiſt: thoſe that are troubled not, becauſe God ſees their ſins, but becauſe man ſees them, they are very Atheiſts, as in *Job* 24. 13, 15, 17. theſe are they, that *abhorre the light, that know not the way thereof, nor continue in the path thereof, the eye alſo of the Adulterer waiteth for the twilight, and ſaith no eye ſhall ſee me, and diſguiſeth his face, for the morning to them is as the ſhadow of death, and if one know them, they are in the terrours of the ſhadow of death*: ſuch as theſe are very Atheiſts, they were not troubled becauſe God ſaw their ſins, but becauſe man did ſee their ſins, this is as the terrour of death to them: they would not have men ſee their ſins, and yet they do not care what follies they are guilty of in the ſight of God, ſo that men cannot ſay black to their eyes, they are well enough. Such men as indulge themſelves in the practiſe of ſecret ſins, are practicall Atheiſts. A godly man will fear to commit a ſecret ſin, as well as a known groſſe and open ſinne; as *Joſeph*, *How ſhall I do this great wickedneſſe, and ſo ſin againſt God?* if the apprehenſions of a God do lie near your heart, you will have a care to avoid ſecret, as well as open ſins.

Job 24. 13, 15, 17.

Gen 39. 9.

5. 2. Another diſcovery is this, that man is

is a practicall Atheist, that does not make conscience of the performance of secret duties: he that never prayes in secret, harbours this Atheisticall thought in him, that God doth not hear him; it is very observable of the *Scribes* and *Pharisees* in Scripture, you shall never read of a secret fast they kept, nor of a private prayer they made; but they had publique fasts a great many, they did *fast twice a week*, and *pray in the corners of the streets*, and *give Almes*, &c. but you never read of any *private* and *secret* duties they did perform; which did proceed meerly from roots of Atheisme in their hearts: and so this is an evidence of the Atheisticall heart, if thou dost never make conscience of going to God in secret, and beg for grace and mercy from him; he is a very Atheist that lives in the neglect of secret duties: for those men that retain in their hearts, an apprehension of a Deity, they know that there is no time so well spent, as that which is imployed in secret prayer to God. *Cant.* 2. 14. *Oh my dove* (saies Christ) *that art in the clifts of the rocks, in the secret places of the stairs: let mee see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely*; oh thou poor soul (saies Christ) that dost pray in secret, and weep in secret corners, let me see thy face, and hear thy voice. A man that hath the apprehensi- Cant. 2. 14.

ons of a God before him, he knows, that the Lord ſees and takes notice of the breathings of his heart before him in ſecret: and therefore they are as much in the cloſet, to pray in ſecret, and to powre out their ſouls before God in private, as they are in publique. It is very obſervable that there were very few actions of Chriſt that were recorded by all the four Evangeliſts, and yet this of Chriſts *praying alone*, when no body was with him, is recorded by them all *: whereas other things, if they be recorded by one, they are left out by another; but this is ſpoken of by all of them. Now the reaſon of it is this, becauſe Chriſt would be an example to us, to teach us to be frequent in the performance of this duty: and therefore it is a ſign of an Atheiſticall heart, in any one that does not make conſcience, of powring out his heart in ſecret prayer to God.

* Mat. 26. 39. Luk. 22. 41. Mar. 14. 35. Joh. 17.

6. 3. Another Character is this, that man that doth make impunity to be a provocation to impiety; my meaning is this, he that makes the patience, and forbearance, and long-ſuffering of God, towards him, to be a provocation to ſin; that becauſe God doth not preſently puniſh him for his ſin, therefore he will go on in ſin ſtill, ſuch a man is a very Atheiſt: as in *Pſal.* 50. 21. *Theſe things haſt thou done* (ſaies God) *and*

and I held my tongue, therefore thou thoughtſt that I was ſuch a one as thy ſelf. (Beloved) if any of you harbour ſuch thoughts as thoſe in your hearts, that becauſe God doth not preſently puniſh you for your ſins, therefore you will go on ſtill in ſin; let me tell you, that this is the practiſe of a very Atheiſt. Becauſe the drunkard is not taken away by God, while the wine is in his head; and becauſe the ſwearer is is not deſtroyed by God, while the oath is in his mouth; and becauſe the lyer is not cut off by God, while the lye is upon his tongue, therefore they will run on with greedineſſe, and willingneſſe in the ſame ſins, all this flowes from the very root of Atheiſme, that is in thy heart.

4. That man is an Atheiſt that carries in his heart a forgetfulneſſe, and a careleſneſſe of the day of judgement, as in 2 *Pet.* 3. 4. *And there ſhall come in the laſt dayes ſcoffers, walking after their own luſts, ſaying, Where is the promiſe of his coming?* Thou that doeſt not harbour in thy heart, a mindfulneſſe of the day of Judgement, art a very Atheiſt, for thou that doeſt not beleeve God to be a Judge, doeſt not beleeve him to be a God; When *Paul* ſpake to *Felix* of *temperance*, and of the *judgement to come*, his *heart trembled at* the hearing of it. *Eccleſ.* 11. 9. *Rejoyce oh young man in thy youth, and let thy heart chear thee in the dayes of thy youth, and* 7. Act. 24. 25.

walk in the wayes of thy heart, and in the ſight of thine eyes: but know thou that for all theſe things God will bring thee to judgement. Thou that liveſt in the world, and never ſo much as thinkeſt of a day of judgement, thou art a very Atheiſt; and oh (beloved) how many Atheiſts are there now in the world in this regard, that do put far from them the evill day?

8. 5. That man is a very Atheiſt, that in the time of trouble and diſtreſſe, does diſtruſt the providence of God, and run unto baſe means for help and remedie: thus did *Saul* diſcover himſelf to be an Atheiſt, 1 *Sam.* 28 7,8. when he was in diſtreſſe, he went to the Witch of *Endor* for help and ſuccour. And what does God ſay of ſuch as run to Witches and Wizards; *Is it not becauſe there is not a God in Iſrael, that you run to other gods to enquire of them?* it is meer Atheiſme for any to diſtruſt God, and run unto others for help, or any other way to run into ſinfull courſes in times of danger, to finde relief, you do hereby declare, that you think there is no God in the world.

9. 6. That man is an Atheiſt that does place his affections upon any thing in the world more then upon God: ſuch a man lives without God in the world. A covetous man that placeth his love upon his money, more then upon any thing in the world,

world, that man makes gold his God, and therefore theſe two are joyned together, *Epheſ.* 15. 5. *The covetous perſon, who alſo is an Idolater*, he makes an idoll of his money; & this *Job* frees himſelf from, in *Job* 31. 24. ſaies he, *I have not made gold my hope, nor fine gold my confidence*, for, *if I had done ſo, then I had denyed the God above*, ſaies he in the 28. verſe: why now (beloved) there are many among us that love money better then their own ſouls, that will ſell their ſouls to gain a little wealth: many among us love money better then we love heaven it ſelf, that do not care what ſins they commit for it; and had rather part with their ſouls, then with their riches. And ſo when you ſet your love upon your belly, you make your belly your God; or if upon pleaſures, then you make pleaſures your God; and ſo of any thing elſe. And therefore (beloved) I beſeech you look to it, and examine your ſelves; is not God undervalued ſometimes, when your luſts are ſet in the throne? is not God ſometimes very low in your eſtimation, and other things ſet above him? if it be ſo, it is meer Atheiſme in your hearts.

Eph. 15. 5.

Job 31. 24.

verſ. 28.

7. That man is an Atheiſt, that makes no conſcience of keeping thoſe vowes and covenants he hath made with God. The Scripture looks upon that man as an Atheiſt, that does not make conſcience of per-

10.

performing thoſe covenants which he hath made with God; in *Joſh.* 24. 25. 26. there Joſhua *made a covenant with the people, and ſet them a ſtatute, and an ordinance in Shechem, and he wrote theſe words in the book of the Law of God, and took a great ſtone, and ſet it up there under an oake that was by the Sanctuary of the Lord: and* Joſhua *ſaid unto all the people, Behold this ſtone ſhall be a witneſſe unto us, for it hath heard all the words of the Lord which he ſpake unto us, it ſhall be there for a witneſſe unto you, leſt ye deny your God*: and therefore thoſe men that do call the covenant that we have made, (with hands lifted up to the high God) an old Almanack out of date, and do ſcorn and deſpiſe the oath they have taken, and make no conſcience of keeping the vowes and covenants they have made with God. The Scripture looks upon ſuch men, as very Atheiſts: and (beloved) in this regard, there are more Atheiſts now in *England*, then ever there were ſince the world ſtood. But the Lord will manifeſt himſelf to be a juſt God, though wicked men do deſpiſe his covenant, and count it as an unholy thing.

Joſh. 24. 25, 26.

8. 8. That man is a very Atheiſt, whoſe conſcience does never trouble him, nor check him for the commiſſion of any ſin; That man that can be drunk to day, and ſwear to morrow, and cheat the next day,

and

and commit one ſin after another, and yet his conſcience never give him any controll, that man is a very Atheiſt. Thoſe that can live in the world, and commit groſſe ſins every day, and their conſciences never check them for their ſins, it is a ſad ſigne that ſuch men are practicall Atheiſts. If you have the fear of God in you, and the thoughts of a God upon you, it will make you reflect upon ſins paſt, and be grieved for ſins and miſcarriages of twenty years ſtanding: thus did *Joſephs* brethren call to minde their former ſins, *Gen.* 42. 21. *And they ſaid one to another, We have verily ſinned againſt our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear him, and therefore is this evill come upon us*; and ſo *Job*, *Thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the iniquities of my youth*: and ſo *David* prayes, that *God would not remember the ſins of his youth*. But now you that can be drunk one day after another, and belch out one oath after another, and commit one ſin after another, and thy conſcience never controll thee, the Lord be mercifull to thee, for thou art plunged into a depth of Atheiſme. One compares an Atheiſt to a duck in a pond, if a man throws a ſtone into the water, where ſhe is, ſhe will preſently dive under, but let it thunder or lighten never ſo much in the heavens, ſhe takes no notice of

Gen. 42. 21.

Job 13. 26.

Pſal. 25. 7.

of it; ſo an Atheiſt he cannot endure, that men ſhould take notice of him, or diſcover his wickedneſſe, to reprove him, or ſpeak againſt him, but let God thunder upon him never ſo much, he will not be troubled at it; did you live under the apprehenſions of a Deity, it is impoſſible your conſciences ſhould be ſo long and ſo frequently out of its office.

9. 9. Thoſe men are very Atheiſts, that do yeeld to a deteſtable indifferency in matters of Religion: that man that will ſleep in a whole skin, and not dare to do any thing, to the hazarding of his eſtate or perſon, for the advancement of true religion, ſuch a man is a very Atheiſt. I will give you a ſtrange place for this, in 1 *King.* 18. 21, ſaies *Elijah* the Prophet to the people, *How long will you halt between two opinions? if the Lord be God, then follow him; but if Baal be God, then follow him*: and the text ſaies, *the people held their peace, and anſwered him not a word*; they neither ſaid they would follow after God, neither did they ſay they would follow after *Baal*: if God were too ſtrong for *Baal*, they would be for God; but if *Baal* did prevail, they would follow after him; which did manifeſt their Atheiſme, and that God was not their God: that man that takes God to be his God, muſt follow him through whatſoever troubles or afflictions he

1 King. 18. 21.

meets

meets withall in the world; an indifferency in matters of religion, does argue men to be very Atheiſts. And therefore all time-ſervers, that live according to the times, that are men of indifferent tempers, any religion rather then fail, will ſerve their turns, ſuch men are practical Atheiſts.

10. Men do then ſhew themſelves to be very Atheiſts, when their practices ſhall palpably thwart, and contradict their profeſſions. When they are ſuch as thoſe ſpoken of in *Tit.* 2. 16. that *in their words do profeſſe to know Chriſt, but in their works they deny him.* Thoſe that do profeſſe themſelves to be Chriſtians, and yet live like heathens; that profeſſe themſelves to have an *inheritance with the Saints in light*, and yet walk here as *Children of darkneſſe*, ſuch men are very Atheiſts. And thus I have done with theſe 10. diſcoveries of a practicall Atheiſt, I have given you thirteen in all, three of them out of the Scripture, and ten more deduced from the Scripture. 13.

Now the uſe that I ſhall make of this, ſhall be by way of counſell and advice: if this be ſo as you have heard, that all unregenerate men are practicall Atheiſts, they live as if there were no God in the world; oh then that you would bewaile this practical Atheiſme that is among you; Doeſt thou favour thy ſelf in the practice of *Uſe* 1.

of ſecret ſinnes? or doeſt thou make no conſcience of the performance of ſecret duties? Doeſt thou make impunity to be a provocation to impiety? and doeſt thou carry in thy minde a forgetfulneſſe of the day of Judgement? Or doeſt thou diſtruſt the providence of God in times of trouble and diſtreſſe? Doeſt thou place thy affections upon any thing in the world more then upon God? And doeſt thou make no conſcience of performing the vowes and covenants thou haſt made with God? Does thy conſcience never trouble thee after the commiſſion of ſinnes? Art thou a luke-warme and indifferent man in matters of Religion? Doeſt thou profeſſe to know God, and in thy works deny him? Doeſt thou any of theſe wayes entertain and harbour thoughts of Atheiſme in thy heart? Why, ſo farre as thou haſt done ſo, labour to bemoan and bewaile it, and be humbled for it, and to ſtrive againſt and keep under this great ſinne of Atheiſme in time to come.

Uſe 2. *Uſe* 2. This ſhall be by way of conſolation, to comfort and ſupport your hearts: it may be there are ſome of you that hear me this day, that are the precious ſervants of God, and yet in ſome kinde or other have been tempted to this

this ſinne of Atheiſme; well, for your comfort conſider theſe two or three things.

1. Art thou tempted to Atheiſme? why, yet conſider that ſo was Jeſus Chriſt himſelf, he was tempted to Atheiſme and Blaſphemie, when the Devill tempted him to fall down and worſhip him: why ſo though thou haſt been temptd to Atheiſme, and to forget Gods All-ſeeing Eye over thee, or the like, yet this may be for thy comfort, that Chriſt himſelf was tempted as well as thee, as the Apoſtle ſaies, in *Heb.* 2. 18. *in that Chriſt ſuffered and was tempted, hee is able to ſuccour thoſe that are tempted*; Chriſt was tempted to fall down and worſhip the very Devill, but though Chriſt was tempted, yet the Devill could finde no corrupt matter in Chriſt to work upon. When the Devill ſhook Chriſt, he ſhook a pure Cryſtall-glaſſe of clear water, his Nature was like a Cryſtall-glaſſe full of clean water without any muddineſſe or corruption at all, but if the Devill ſhould ſhake any of us, he would finde abundance of dirty and muddy water in the bottome, and corrupt matter enough in our natures to work upon. Heb. 2. 18.

2. Conſider, that though you are tempted by the Devill to the ſin of Atheiſme, yet

yet theſe temptations, if you do not approve of them, nor yeeld to them, ſhall be charged upon the Devill as his ſins, and not upon you. And thus you ſee I have briefly diſpatched this Doctrine, *that every man by nature is a practicall Atheiſt, living in the world, as if there were no God in the world.*

SER-

SERMON, XVII.

EPHES. 2. 12.

——*And without God in the World.*

BEſides that Doctrine which I finiſht the laſt ſabbath, there is ſomething elſe in the text; wicked men are *without God in the world*, that is, they are without any ſpeciall intereſt or propriety in God as *their* God, the words do not only imply that they live, as if there were no God in the world, but they live without any right, intereſt or propriety in God as their God, though they are not without wiſdome or wealth, or goods and eſtate, or honour and eſtreme in the world, yet they are without any reall intereſt or propriety in God as their God, they are without God in the World, from whence I would note you this Doctrine,

That every man by nature is without any reall intereſt or propriety in God as his God. Doctr.

Now (Beloved) before I come to handle

the point. I ſhall onely premiſe three concluſions by way of explanation, to delucidate the point, and ſhew you what I mean by this Doctrine: as

1. 1. Take this concluſion, that in ſome ſenſe there is no creature in the world that is without God, though in other regards men may be truly ſaid to be without God; in ſome ſenſe there are none without God, that is by way of *Creation*, and *preſervation*, ſo the worſt Devill in hell may ſay that God is his God: and

2. A wicked man may have God to be his God by way of *profeſſion*, he may profeſſe to know God, and profeſſe that God is his God; but now in another ſenſe a wicked man cannot be ſaid to have God for his God, (that is) in a way of *relation* and *reconciliation* for God to be a God in Covenant with him through Jeſus Chriſt.

2. 2. Take this concluſion, that though multitudes of people may lay claim to God as their God, yet there are but a few men in the world, that have God to be their God in a Covenant; way as in *Zach.* 13. 8, 9. the Lord there lookes upon the Jewiſh Church under a threefold conſideration. *And it ſhall come to paſſe that in all the land (ſaith the Lord) two parts therein ſhall be cut off and die, but the third ſhall be left therein, and I will bring the third part through the fire,*

Zach. 13. 8, 9.

and

and will refine them as ſilver is refined, and will try them as Gold is tryed; they ſhall call on my name, and I will hear them; I will ſay, it is my people, and they ſhall ſay, the Lord is my God: though you all lay claime to God, yet there may be but one part in three, that can truly ſay that God is their God in covenant with them.

3. Take this concluſion, that ſuch is the deceitfulneſſe and deluſion of mens hearts naturally, that the worſt of men are ready to believe and think that God is their God, when hee is not as you may read in *Jer.*3.4,5. ſayes God there *they ſhall cry unto me my Father, thou art the guide of my youth,* and yet ſayes God *thou haſt done evill as much as thou couldſt,* ſo in *Pſal.* 14. 1. *The foole hath ſaid in his heart there is no God, they have corrupted and done abominable workes, there is none that doth good,* thoſe that have not God in their hearts, nor in all their ways, yet they will lay claim to God as their God, though they have committed abominable works and done evill as much as they could. 3. Jer.3.4.5. Pſal.14.1.

Thus much for the concluſion, I come now to handle a practicall queſtion that neceſſarily muſt be ſpoken to in the purſuance of this Doctrine; which is this.

Queſt. What are the characters of thoſe men that are without any reall intereſt Queſt.

and propriety in God as their God, in a way of Covenant and relation?

This queſtion I doe the rather reſolve upon the conſideration of great deluſion and miſtake that mens hearts are very apt to run into, to think that God is their God when he is not, and therefore I ſhall lay down to you ſeven diſtinguiſhing characters of ſuch men, and it may be I may come neer the boſomes of many of you, though the Lord knows I would not ſtagger the hope of the leaſt of you that have a reall and well grounded intereſt in Jeſus Chriſt: thoſe men are without any reall intereſt in God as their God,

1. That are without any effectual knowledge of God as their God.

2. Thoſe that live without making the Word of God to be their rule.

3. Thoſe that live in the world, without making the wayes of God to be their pleaſure.

4. Thoſe that live in the World without making the glory of God to be their aime.

5: Thoſe that live in the World without making the day of the Lord to be their delight.

6. Thoſe that live in the World without making the people of God to be the objects of their Love: and

Laſtly, thoſe that live in world without

out

out making ſinne to be the object of their hatred.

For the firſt, thoſe are without any reall intereſt or propriety in God as their God, that doe live in the world without a ſaving and effectuall knowledge of God: as in 2 *Chron.* 15.3. it is ſaid there that for a long time, *Iſrael was without the true God, and without the teaching Prieſt, and without the Law*, all that time (while they were without the Law, and the Prieſt to teach them) it is ſaid they were *without God*, thoſe that live without a ſaving knowledge of God, the Scripture lookes upon them as having no reall intereſt in God. *Joh.* 8. 54, 55. *You ſay* (ſayes Chriſt) *that he is your God, and yet you have not known him*, intimating that God was not their God becauſe they were utterly ignorant of him. Now (Beloved) every knowledge of God does not demonſtrate your intereſt in God, unleſſe it be,

1. A practicall knowledge of him, as in *Joh.* 8.55. ſayes Chriſt there, *I am of God, I know him, and I keep his ſayings*: intimating that that man that does lay claim to God, as his God, muſt know him, and this knowledge of him will make him yeeld obedience to him, and keep his ſayings; And,

2. It muſt be an experimentall knowledge of God, as *David* ſayes in *Pſal* 51.6. *Thou haſt made me to know wiſdom in my inward parts.*

1.

2 Chr. 15. 3.

Joh. 8. 54, 55.

1. Joh. 8. 55.

parts. If ſo be you were perſons living without a practicall and experimentall knowledge of God, you are without any intereſt in him as your God.

Object. But before I can leave this particular, I muſt anſwer an Objection: Me thinks I hear a poor perplexed ſoul ſay, if this be ſo that only thoſe that know God aright have an intereſt in him, then the Lord be merciſull unto me, for I am a poor ignorant ſinfull wretch, that do know nothing of God at all as I ought to know him; and therefore ſurely I have no intereſt in God as my God.

Anſw. *Anſ.* Now to ſuch as you are by way of anſwer, I ſhall leave theſe two or three words for your comfort.

1. 1. Take this for an anſwer, that in Scripture account to complain of thy ignorance, is a good degree of knowledge: in *Prov.*30.23. you read there of *Agur*, who was an excellent man in vertue and knowledge, in the time of *Solomon*, and yet you ſhall not read of a man that more complains of his ignorance then this man doth: *Surely* (ſaies he) *I am more bruiſh then any man, and have not the underſtanding of a man: I have neither learned wiſdome, nor attained to the knowledge of the holy*; and yet this man that ſo much complains of his ignorance, did demonſtrate ſuch fruits of

Prov.30. 23.

grace

grace and knowledge in his practiſe, as ever man did.

2. Take this for an anſwer, that in Gods account, he knowes moſt that doth moſt. He does not know moſt, that hath a great judgement to dive into and diſpute about vain queſtions and niceties, but he is a knowing man in Gods account, that does walk anſwerably to that ſmall meaſure of knowledge that he hath, as in *Pſal.* 111. 10. *A good underſtanding have all they that do thy commandments*: God does not meaſure your knowledge by your queſtions and diſputes, but by your practiſe, as in *Jer.* 22. 16. *He judged the cauſe of the poor and needy, then it was well with him; was not this to know Me, ſaith the Lord?*

2. Pſal. 111. 10. Jer. 22. 16.

3. Take this for an anſwer, that it is not the wanting of ſome meaſures or degrees of knowledge, nor the having of much ignorance, that does demonſtrate thy want of an intereſt in God, unleſſe your ignorance hath theſe three properties with it: As,

3.

1. Suppoſe thou art ignorant of God, yet if thou art not *conceitedly ignorant*, if thou art not a ſelf-conceited man, that thinkeſt thou knoweſt much when thou knoweſt little, thou art well enough: if you are not like thoſe in *Hoſ.* 8. 2. *Iſrael ſhall ſay unto me, My God we know thee, and yet there is no fear, nor knowledge of God in the Land.*

1. Hoſ. 8. 2.

2. 2. If thou doeſt not ſit down *contentedly* in thy ignorance, but do labour and endeavour after more knowledge, then thy condition is good enough. But if thou ſayeſt unto God, *Depart from me, for I deſire not the knowledge of thy wayes*, like thoſe ſpoken of in *Job*: this is a ſad ſign, that you have no intereſt in God at all.

Job 21.14.

3. 3. If thou art not *obſtinately ignorant*, like thoſe ſpoken of in *Pſal.* 82.5. *They know not, neither will they underſtand.* When men are ignorant, and will be ignorant, this is an evidence that they have no intereſt in God; in 2 *Pet.* 3, 5. ſaies the Apoſtle, *theſe things they are willingly ignorant of*; now if your ignorance be accompanyed with theſe three circumſtances, that you are *conceitedly*, and *contentedly*, and *obſtinately* ignorant, if it be ſo, the Lord be merciſull to you; for theſe are apparent demonſtrations, that you have yet no intereſt and propriety in God, as your God. But though you have abundance of ignorance in you, yet if you bewail your ignorance, and labour and deſire after more knowledge, if you follow on to know the Lord, and are not obſtinately ignorant, but would do more if you knew more, if it be thus with you, thy ignorance doth not evidence, that thou haſt no intereſt in God.

2. Ano-

2. Another Character of a man that is without an intereſt in God, is this, he is ſuch a one that lives in the world without making the word of God to be his rule. *Joh.*8.47. *He that is of God, heareth Gods word; you therefore hear him not, becauſe you are not of God:* thoſe that will not make the Word of God to be their rule, and conform their practiſes in obedience thereunto, Chriſt ſaies the reaſon of it is becauſe they are not of God: and ſo in *Joh.* 1.4.6. *He that knoweth God, heareth us, and he that is not of God, heareth not us*; and therefore you that walk after the vain imaginations of your own hearts, that are ſwayed and ruled by your luſts, and will not make Gods Word a bridle to curb, and reſtrain your luſts and corruptions, but you will do what you liſt, let God command what he will: all theſe are manifeſt arguments, that you are not of God. 2. Joh.8.47. Joh.1.46.

3. He is without an intereſt in God, that lives in the world without making the wayes of God to be his pleaſure: as in *Joh.* 3.8,10. *In this the Children of God are manifeſt and the Children of the Devill, whoſoever doth not righteouſneſs is not of God:* righteouſneſs is not to be taken here only for juſtice or civil righteouſnes but for the whole bulk of godlineſs & the body of Chriſtianity: *he that doth not righteouſneſſe, is not of God*: this not doing of righteouſneſſe, is anſwerable to the 3.

the *committing of sin*, in 1 *Joh.* 3.8. the text saies, *He that committeth sin is of the Devill*, now this is not to be taken simply, that he that fals into sin is of the Devill, but he that *commits sin*, (that is) with complacency and delight, and without any compulsion, such a man is of the Devill. And so likewise he that doth not *do righteousnesse*, is not of God, that is, he that doth not act and do it with delight, and alacrity, and complacency, such a one is not of God: so in *Joh.* 3. 11. saies the Apostle, (*Beloved*) *follow not that which is evill, but that which is good: he that doth good, he is of God; but he that doth evill, hath not seen God*; (that is) he that doth evill with delight and satisfaction, and he that doth not take delight in the wayes of God, and perform holy duties with chearfulnesse and complacency, such a man is not of God; and therefore you that take more delight in the committing of sin, then you do in the performance of holy duties, you are but in a bad condition.

4. 4. Another character is this, that man is without God, that lives in the world without making the glory of God to be his aim: it is very observable, that when the Jewes did accuse Christ, saying, he was a *Samaritan*, and *had a devill*, but did *not come from God*; he did convince them, that this was a slander cast upon him, because

cauſe *he ſought not his own honour but the glory of God, Joh.8. 49,50.* Jeſus anſwered, *I have not a Devill, but I honour my father, and ye doe diſhonour him, and I ſeek not my own glory, there is one that ſeeketh and judgeth.* Joh. 49. 50.

5. That man is without any intereſt in God, that lives in the world without making the day of God his delight, he that takes no delight in ſanctifying of the Lords day, but rather takes delight in prophaning it, that man is without God in the world, as in *Joh. 9. 26.* It was the ſpeech of the Phariſees to Chriſt, ſay they, *This man is not of God, becauſe he keepeth not the Sabbath-day:* this had been a very good argument, had it been rightly applyed, the argument had been very ſtrong, if the application had been good, if Chriſt had not indeed kept the Sabbath, but they were greatly miſtaken, for Chriſt did keep the Sabbath. Why now (beloved) theſe Phariſees, were they now alive, and ſhould ſee you Chriſtians prophaning the Sabbath day, ſpending and trifling it away in ſports and pleaſures, in ſwearing and drunkenneſſe, and diſhonouring the name of God; never imploying one hour of it in prayer, reading, or hearing, or any holy and religious exerciſe, they would preſently conclude that you are not of God, becauſe you do not keep the Sabbath day. 5.

6. That

6. That man is without God, that lives without making the people of God to be the object of his love; as you may see in 1 *Joh.* 3. 10. *He that doth not righteousnesse is not of God, neither he that loveth not his brother,* and so in 1 *Joh.* 4. 20. *If any man say, I love God and hateth his brother, he is a lyer, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* He that does not love his brother, the children and people of God, he cannot love God. You that carry in your hearts a secret malice and spleen against those that are godly, and more holy and religious then your selves: you that do tiger-like, hate the very pictures of godly men, you that hate the people of God, and the Ministers of the Gospell, because they are so, that hate godlinesse as godlinesse, these are evident arguments that the love of God is not in you.

1 Joh. 3. 10.
1 Joh. 4. 20.

7. That man is without God, that lives in the world without making sin to be the object of his hatred, that man hath not God, that hates not sin; though that man may have God, that hath sin, yet that man cannot have an interest in God, that doth not hate sin. And thus I have run over briefly these seven heads, whereby you may know whether you are the men that can lay a true claim to God as your God, yea, or no, if you are men

that

that have a true knowledge of God, and make his word your rule, and his way your pleaſure, and his day your delight, and his glory your aime, and good men the object of your love, and ſin the object of your hatred; if theſe things be in you, you may know undoubtedly, that you have an intereſt in God.

Uſe. We come now to the application, which may ſerve for unſpeakable comfort to all you that are the people of God, that can lay a well grounded and Scripture claim to God as your God.

1. If you have God, you have all things; and let me tell you, you that have God for your God, you may out-vie all the Kings, and Princes, and potentates in the world. Other men may ſay, they have wealth, and you have none; they have riches, and honours, and pleaſures, and you have none: but you may go further, and out-vie them all, for you can ſay, you have an intereſt in God, and they have none. Wicked men cannot lay claim to God as theirs; and therefore when they ſpeak of God, they ſpeak of him as a God to others, and not to them, as in *Gen.* 31. 29. when *Laban* ſpake to *Jacob*, (ſayes he) *The God of your fathers*: and ſo *Pharaoh*, in *Exod.* 8. 25. 28. (ſayes he) *Goe ſacrifice to your God in the land*: and from hence Divines do obſerve, that the Scriptures doe not ſuffer

1.

ſuffer wicked men to name God, as in a way of propriety to them, as *their* God: but now thoſe that are righteous and holy, that have indeed an intereſt in God, God is not aſhamed to be called *their God*. You that have an intereſt in God, though you are a poor deſpicable people, yet be not afraid to own God as your God, for the Lord is not aſhamed, that you ſhould call him your God; God is not aſhamed of us whoſe dwellings are in the duſt, he will own us: and therefore let this encourage you to goe to God as your God, and apply him as your God, and truſt in him as your God, and pray to him and call upon him as your God, for he is not aſhamed of you. And here that I may ſpeak a little further to this particular, I would exhort you to two things.

Heb. 11. 16.

1. To prove your intereſt in God: and,
2. To improve it.

1.

1. Labour to prove your intereſt in God: examine and try whether or no, upon conſcientious grounds and Scripture evidences, your hearts can be ſatisfied, that you are a people in covenant with God: reſt not, and truſt not upon It may bees, but labour to prove it to your own ſouls, that God is your God; & that I may a little help & further you in this examination, I ſhal here lay you down three diſcoveries whereby you may know, & prove unque-

unqueſtionably that God is your God.

1. If thou art ſuch a one that doeſt labour to keep thy inward man from ſecret defilement by ſin, as well as thy outward man, from groſſer and greater enormities, as in 2 *Cor.* 6. 18. and in the firſt verſe of the next chapter; *I will be your God and father, and you ſhall be my ſons and daughters, ſaith the Lord God Almighty: Having therefore theſe promiſes dearly beloved* (ſaies the Apoſtle) *let us cleanſe our ſelves from all filthineſſe, both of fleſh and ſpirit*: and therefore if you have a care to abſtain from all ſecret ſins, whereby the inward man is defiled, it is a ſign that you have a reall intereſt in God; becauſe God will be our God, and will own and accept of us to be his people; we muſt not only waſh our legs and our outward man, but our inward parts too, and if we do thus, we may be confidently aſſured that we are a ſacrifice well pleaſing, and acceptable unto God through Jeſus Chriſt: but now you that make conſcience of your wayes, ſo far only, as that men may not ſay black to your eye, if you do not labour to keep your inward man from defilements as well as your outward man, you have no intereſt in God at all. 1. 2 Cor. 6. 18.

2. Another evidence of your intereſt in God is this; if you have an earneſt and unwearied labour and endeavour in your ſpirits to come to the neareſt reſemblance 2.

blance and conformity to Jesus Christ, as possibly you can. Do you labour to be holy as he was holy? and humble, and meek, and lowly, as he was? in 2 *Cor.* 7. 1. sayes the Apostle there *(dearly beloved) let us cleanse our selves from all filthinesse both of flesh and spirit, perfecting holinesse in the fear of God.* Do you labour still to resemble God in holinesse? thy relation and interest in God will make thee labour to be like unto God, and to be still perfecting holinesse, though you cannot be perfect in holinesse. If you have an interest in God, you will labour more and more to be holy as he is holy, and to come to the neerest resemblance to him that may be.

3. 3. Another discovery of your interest in God, is this, if God hath engraven upon thy soul those saving effects and blessings which he doth bestow upon all those that have an interest in him; God hath promised that *he will be their God, and they shall be his people*: that *he will give them a new heart, taking away the heart of stone, and giving them a heart of flesh*; and that *he will sanctifie and renew their natures, and write his Law in their inward parts*, and work in their hearts a sutable *disposition to his Law*, and *put his fear in their hearts that they shall never depart from him*: These are the blessings of the covenant of grace. Now you

that

that can give abundant and evident teſtimonies in your own Souls, that you have found God cleanſing and purifying your hearts, and ſanctifying and renewing your natures, and writing his Law in your inward parts, and putting his fear into your hearts, that you do never depart from him; if you finde theſe things in you, they are undoubted evidences, that you have an intereſt in God.

2. As I would have you prove your intereſt in God, ſo I would exhort you to improve your intereſt in God too. Many of you do let God lye by you, (as I may ſo ſay) and never make uſe of him for your ſpirituall comfort and ſupport, and never go to him for help, and ſuccour, and relief in times of danger, you do not improve your intereſt in God. 2.

But here it may be you would ask me how you ſhould improve your intereſt in God. *Object.*

I anſwer, 1. Improve it thus, in making your intereſt in God, a great incentment and provocation to thee, to obey God; thus *David* did in *Pſal.* 143. 10. *Teach me to do thy will* (ſaies he) *for thou art the Lord my God*: here *David* did well improve his intereſt in God, ſo in *Pſal.* 119. 115. *Depart from me ye evill doers,* (ſaies he) *for I will keep the commandments of my God.* We ſhould make our intereſt in God, an ingagement *Anſ.* 1.

upon our ſouls, to keep the commands of God.

2. 2. Then you do rightly improve your intereſt in God, when this doth ſtir you up to aggravate all the ſins you have committed againſt God, when your intereſt in God doth make you ſee, how exceeding ſinfull ſin is, and how greatly you have provoked the Lord your God by your

Jer.3 25. ſins: as in *Jer.* 3. 25. *We have ſinned againſt the Lord our God, we and our fathers from our youth even to this day, and have not obeyed the voyce of the Lord our God*: here the children of Iſrael aggravate their ſins againſt God as their God. And ſo *Daniel* he makes his intereſt in God, a motive to ſtir him up to ag-

Dan.9.5. gravate his ſin againſt God, in *Dan.* 9. 5 ſaies he there, *We have ſinned, and have committed iniquity, and done wickedly, and have rebelled even by departing from thy precepts, and from thy judgements*, and then in verſ. 7. *Oh Lord*, (ſayes he) *righteouſneſſe belongeth unto thee, but unto us confuſion of face as at this day*: ſo again in verſ. 8. *Oh Lord to us belongeth confuſion of face, to our Kings, and to our Princes, and to our fathers, becauſe we have ſinned againſt thee; but to the Lord our God belongeth mercy and forgiveneſſe, though we have rebelled againſt him*: and ſo he goes on all along, aggravating their ſins againſt God: no leſſe then ten times he mentions their intereſt in God, and ten times he aggravates their ſinnes

againſt

againſt God. It is the conſideration of our intereſt in God, that does ſtirre us up to aggravate our ſins againſt God, when we do conſider that we have ſinned againſt our God, againſt our gracious and merciful father, who hath loved us, and given us everlaſting conſolation and good hope through grace; who is infinite in goodneſſe, and abundant in mercy and truth. Such conſiderations as theſe will exceedingly provoke us to aggravate our ſins againſt him.

3. Improve your intereſt in God by making it a prop and pillar of marble to bear up, and ſupport your hearts under all the miſeries, and afflictions, and troubles you meet with all here in the world: thus *David* encouraged himſelf in the Lord his God, in *Pſal.* 3. 7. *I am thine* (ſaies he) *Lord ſave me*: then you make a right improvement of your intereſt in God, when you go to him, and truſt, and relye, and depend upon him in all times of danger and diſtreſs, for you have an intereſt in that God that is both able and willing to relieve and ſuccour you, a God that hath helped you, and doth help you, and will never leave you, nor forſake you, and therefore be incouraged to caſt your care upon him. 3.

FINIS.

THE *SAINTS TRIUMPH* OVER DEATH: OR, A SERMON

Preached at the Funerall OF Mr. *CHRISTOPHER LOVE*, IN *Lawrence-Church, Auguſt.* 25. 1651.

By THOMAS MAINTON, Miniſter of the Goſpell, at *Stoak-Newington* near *London.*

London, Printed by *E. Cotes*, for *George Everſden*, at the Golden-ball in *Alderſgate-ſtreet*, 1652.

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THE SAINTS TRIUMPH OVER DEATH:

OR, A SERMON preached on a ſpeciall occaſion,

On 1 Cor. 15. 57.

But thanks be to God, who giveth us the victory through our Lord Ieſus Chriſt.

THeſe words are a part of *Paul's* ἐπινίκιον or *Triumphant Song*: In the Song there are two parts, and this is the laſt.

A view of the Context.

1. *A confident Challenge.*
2. *A ſolemne Thanksgiving.*

The one is directed to the *enemies*, the other to the *giver of victory*.

1. A confident Challenge, in which he outbraveth Death, and all the powers of

the Grave, *O Death, where is thy ſting? O Grave, where is thy victory?* the words allude to *Hoſ.* 13.14. where Chriſt is brought in ſpeaking, *I will ranſome them from the power of Death, and redeem them from the Grave: O Death, I will be thy plagues; O Grave, I will be thy deſtruction*; there is Chriſts *ingagement* and undertaking for a full conqueſt of *Death*; *Chriſt threatneth* Death, and the Apoſtle *inſulteth* over it: the form of the words is altered, becauſe the enemy was now ſlain, and *Paul* proclaimeth the victory: hitherto *Death* and the *Grave* had inſulted over the miſery and frailty of mankinde, all the tombs and charnels of the world were but ſo *many Monuments* of Deaths conqueſts; *Golgotha* the place of skuls ſeemed to be deſigned on purpoſe, to upbraid and diſcourage *our Redeemer*; ſo many skuls and rotten reliques of humane frailty, as there were in that place, ſo many *Trophies* and *Monuments* of triumph did *Death* produce before the eyes of Chriſt, as if it were ſaid to him, *Canſt thou, dareſt thou grapple and enter into the liſts with ſuch an enemy?* But our Lord was not diſcouraged, when he aſcended upon the croſſe, he did as it were anſwer theſe bravings of Death thus, *O Death, I will be thy plagues, O Grave, I will be thy deſtruction*; and becauſe he was as good as his word, and every way performed his ingagement, the *Apoſtle* as one

of

of *Christs followers* cometh and insulteth over this *proud adversary* that was now faln, *O Death, where is thy sting? O Grave, where is thy victory?*

This challenge is illustrated by a *Prolepsis* or an *Anticipation* of an objection; some might ask, What is this *sting of Death?* What is this *power of the Grave?* The Apostle answereth, *The sting of Death is sin, the strength of sin is the Law*; *Death* cometh to have this power by *sin*, and *sin* to have this power by the *Law*.

[*The sting of Death*] κέντρον, *The prick*, it implieth both the *stroke* of Death, and the *anguish* of it; as in the *sting* of a Serpent, there is the *deadly touch* and the *pain* and *torment* of the wound: and so it noteth the *power* of death over us, the *prick* or weapon by which it striketh is *sin*, Rom. 5. 12. *By one man sin entred into the world, and death by sin*; and the *terrours* and *horrours* of it, which also do arise from sin; now by *horrours* I mean not only the *naturall aversation*, retirement or flight of the spirits, but the *bondage*, torment and despair that is upon the conscience, as *Death* is a *pœnall evill*, inflicted by the justice of God, guilt maketh Death terrible, so that *a sinner is all his life time subject to bondage*, Heb. 2. 14, 15. and kept under an awe of judgement to come; 'tis not *alwayes felt*, but *soon awakened*, especially in sickness and approaches of Death;

Death; when we feel the cold hands of it ready to pluck out our hearts, conſcience is whipped with a ſcourge of ſix ſtrings, fear, horrour, diſtruſt, grief, rage, and ſhame.

The ſtrength of ſin is the Law.] How is that to be underſtood? The Law giveth ſtrength to ſin, *ratione cognitionis, obligationis, & augmentationis*; they are the words of a *German Divine, and will yeeld us a fit method wherein to open this matter.

* *Pareus in locum.*

1. The Law *diſcovereth ſin*, and maketh it appear in its own colours, the more light and knowledge of the Law, the more ſenſe of ſin, as in tranſparent veſſels, dregs are ſoon diſcerned; Rom. 6. 9. *I was alive without the Law, but when the Law came, ſin revived, and I dyed.* When by a ſound conviction all diſguiſes are taken off from the conſcience, we finde ſin to be ſin indeed; *Paul* was *alive* before, that is, in his owne hopes, as many a ſtupid ſoul maketh full account he ſhall go to heaven, till conſcience be opened, and then they finde themſelves in the mouth of Death and Hell.

2. The Law *giveth ſtrength to ſin*, in regard *of the obligation of it*, it bindeth over a ſinner to the curſe and wrath of God; God hath made *a righteous Law*, which muſt have *ſatisfaction*, and till the Law be ſatisfied, we hear no newes but of a curſe, and that maketh *Death* to be full of *horrours*, * *there remaineth*

* Heb. 10. 33.

remaineth nothing but a fearfull expectation of the fiery indignation of the Lord. 3. It *augmenteth* and *increaſeth* ſin by *forbidding* it; luſts are exaſperated and rage upon a reſtraint, as the yoke maketh the young bullock more unruly. Now put all together and you will underſtand the force of the expreſſion, *The ſtrength of ſin is the Law*, the *Diſcovery* of the Law ſtoppeth the ſinners mouth, and the *curſe of the Law* ſhutteth him up and holdeth him faſt, unto the judgement of the great day, by which *reſtraint*, *ſin* groweth the more raging and furious; all which put together, make *Death* terrible, not an *end* of *miſery*, but a *door* to open into *Hell*.

Now this being the caſe of every man, what ſhall we do? and how ſhall we extricate our ſouls from ſuch a *labyrinth* of endleſſe horrour? You have an anſwer of that, in the next verſe in the Apoſtles *Thankſgiving*, where he acquainteth you not only with grounds of *Hope*, but *Triumph*; *Thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt*.

In this thankſgiving you may obſerve,

Diviſion of the Text.

1. *The Author of the mercy*; *God by Jeſus Chriſt*.

2. *The manner* how we come to be intereſted in it; *He giveth us victory*. Or rather you may obſerve, 1 The *Act of the Father*

as to Jesus Christ, in that he appointed him to get *the victory*. 2 *The Act of the Father as to us*; in that he *applyeth* this victory to our souls; *Christs victory* and *the application* of it, are the two grounds of this thanksgiving.

1. *Christs victory* over *Sin*, *Death*, and *the Law*, for it must be extended to all the things mentioned in the context, they are enemies *by combination*, and knit together in a fast league; the *Law* giveth *strength* to *sin*, and *sin* giveth a *sting* to *Death*; as long as the *Law* hath power, *sin* will be *strong*, and as long as *sin* hath *strength*, *Death* will be *terrible*: But *Christ* hath overcome *Death*, he foyled it in his own person, as I shall shew you anon fully; and for *Sin*, he hath taken away the *guilt* of it by his *own merit*, and will *destroy* it more and more by the *power* of the Holy Ghost; when he stood before the tribunall of God he stood there, as a *surety* and undertaker, Heb. 7. 22. *A surety of a better testament*: now he was a *surety* mutually Gods and ours, to work Gods work *in us*, and our work *for us*; among other things which he undertook there, he undertook the abolition of sin, on *Gods part* he obliged himself that it should be performed by *his Spirit*; on *our part* he obliged us to *endevours of mortification*: now because Christ is an able surety, the work is as good as done already,

Rom.

Rom. 6. 6. *Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin;* mark, tis *crucified with him*, as implying his undertaking upon the croſſe, *that the body of Death might be deſtroyed*: as noting the work of Gods Spirit, which was ingaged and made ſure by Chriſts death upon the croſſe, *that we ſhould not ſerve ſin*, as noting the concurrence of our endevours, to which we are obliged by the ſame ſponſory act of Chriſt: thus much Chriſt hath done for the abolition of *ſin*: now for *the Law*, that was an enemy that could not be *overcome* but muſt be *ſatisfied*, and ſo it was by Chriſt who both *performed the duty*, and *ſuſtained the penalty* of it, chiefly the latter, and therefore tis ſaid, *he was made a curſe for us*, *Gal.* 3. 13. *The ſting* is loſt in Chriſt, and the *honey* left for us. But this is matter of another reſpect and cogniſance.

2 The next reaſon of the Apoſtles thankſgiving is the *application*, *he hath given us victory*, for underſtanding of which you muſt note that 1 *Chriſts victory is imputed to us as if it were done in our own perſons*; when we are actually united to him, we are poſſeſſed of all his merit, Chriſt fought our war, and joyned battell in our ſtead; we have a *myſticall victory* in Chriſt, and are ſaid to overcome, when Chriſt overcame; this

this is the reason why the acts of beleevers are complicated and folded up with Christs acts in the expressions of Scripture, *Crucified with him, quickened with him,* and *raised with him,* and *set down with him in heavenly places,* Eph. 2. &c. All which are termes proper to the *Judiciall Union* which is different both from the *Morall* and *Mysticall,* as I could easily shew you, were it not a matter of another nature: now this *mysticall victory* is of great use to a beleever in time of discouragements; if the *Law* challenge, *Satan* and *Conscience* say *thou art a sinner under a curse,* thou maist answer, *I am a sinner, but I am crucified in Christ, in my surety, his payment and suffering is mine:* if *Death* or the world discourage, you may say, *This is a beaten enemy, I foyled it in Christ, I ascended in Christ,* &c.

2. *The benefit of this victory is imparted and applyed to us,* by which he maketh us conquerours over sin and death; all Christs work was not done upon *the Crosse,* there is much to be accomplished in our hearts, Rom. 16. 20. *The God of peace shall tread Satan under your feet,* &c. not only under Christs feet, but ours: as *Joshua* called his fellowes to come and tread upon the necks of the *Canaanitish* kings, **Come put your feet upon the necks of these kings:* so Christ will see us conquer; he that got a victory *for us,* will get a victory *in us,* over sin, and death, and hell; Christ hath trodden them

* Josh. 10. 24.

under foot already when his own *heel was bruised*, now he wil do it *under your feet*. * Gen. 3. 15.

Having laid this foundation, the point and head of Doctrine, which I shall discusse is, *Christs victory over Death for the comfort and profit of beleevers*. *Doctr.*

Death is either the *first*, or *second*, *temporall*, or *eternal*, sinners are under the sentence of both, and both are in a sort put into the hands of *Satan*, *he had the power of Death*, Heb. 2. 14. as Gods *executioner*; and the one maketh way for the other, Death to the wicked is but a taking them away to torment, as unruly persons are committed to prison that they may molest no more; Gods *patience* expireth with their lives, and then *his vengeance* beginneth. The curse of the *first Covenant* was *eternall Death*, Gen. 2. 15. *thou shalt dye*, that is eternally, the *curse* must carry proportion with the *blessing*, the *blessing* was *eternall life*, and the *curse* was *eternal death*: I say the sorrow and pain must have bin perpetual, answerable to the life which he should have injoyed; therefore Christ is said to have delivered us *from wrath to come*, which certainly was our portion and inheritance by *Adam*, and without Christ there is no escape. But to come to particulars, I shall shew you,

1. *How Christ delivered us from Death.*
2. *How farre.*

1. *How he delivered us*, The Apostle answereth

ſwereth, that Heb. 2. 14. *by Death he deſtroyed him that had the power of Death*, now *Chriſts Death* cometh under a twofold conſideration, as *a merit*, or as *a glorious Act of warre and combate*; as the *Act of a Redeemer*, or *the Act of a Conquerour*: which anſwereth to the *double evill* in *Death*, 'tis a *naturall evill*, and a *pœnall evill*; 'tis a *naturall evill* as it is the *diſſolution of ſoul and body*; 'tis a *pœnall evill*, as 'tis a *curſe of the Covenant*, or *the puniſhment of ſin*: 1 There was *merit* in Chriſts voluntary Death, 'twas * a *ranſome for the elect*, he dyed not only in *bonum eorum*, for their good and profit, but *loco & vice omnium*, in their room and ſtead, as when the *ram* was taken, *Iſaac* was ſpared, ſo Chriſts Death was in ſtead of ours; God will not exact the debt twice of us and our ſurety: Job 33. *Delivered him from going down into the pit, for I have found a ranſome.* The *ſinner* muſt dye, or the *ſurety*; now ſaith the Lord, *I accept of the Death and paſſion of Chriſt for this penitent man*; if we go down to the pit, we go not down by *way of vengeance*, by Chriſts Death the merit of our ſin is expiated, juſtice ſatisfied, Gods wrath appeaſed, the Law fulfilled, ſin pardoned, and ſo the *Jawes of Death are broken*: Death in its ſelf is the ſentence of the Law, the fruit of ſin, and the recompenſe of angry juſtice, and ſo it hath no more to do with us, for *God hath found a ranſome.* 2 You may look

* Mat. 20. 28. 1 Tim. 2. 6. Job 33. 24.

look upon it as the *Act of a Conquerour*, Christ foiled Death in his own person, ever since he rifled the Grave, death hath lost its *retentive power*; Act. 2.24. λύσας τὰς ὠδῖνας τοῦ θανάτου, *loosing the pains*, &c. 'tis an allusion to the throws of a travailing woman, the Grave was in travail, till this precious burthen was egested, *for he could not be holden of it*, and ever since the *Grave* is a *womb* rather then a *dungeon* and pit of vengeance; **non vitam rapit, sed reformat*, it doth not *destroy* life, but *renew* it; in almost the same metaphor Christ is called, Col. 1. 18. *The first born from the dead*; not that he was *the first* that was raised from the dead, howbeit he was the first that *arose*, others were *raised* by the power of another, but Christ *arose* by his own; so he is called, 1 Cor. 15.20. *The first-fruits from the dead* as the offering of the *first-fruits* was a blessing to all the store, so Christ dying and rising is a ground of conquest to all the elect; Christ before his death had been combating with the powers of darkness and all the subordinate instruments; *Death* was Satans *beast of prey*, that was set upon him, but our Lord foiled it in its *own dungeon*, the battail between *Christ* and *Death* was begun upon *the Crosse*, he grappled with it there, and they went tugging and wrestling to *the Grave*, Christ like a prudent warriour carryed the war into

*Prudentius.

his enemies countrey, and there got looſe of the graſpe of Death, foiled it in its own territory, he aroſe and left Death gaſping behind him, ſo that the quality of the Grave is quite altered, before 'twas a *priſon*, Satans dungeon, now 'tis a *chamber of repoſe*, a *bed of eaſe* ever ſince Chriſt ſlept there; when the Prophet ſpeaketh of Chriſts reſurrection, he ſaith, Iſa. 53.8. *He ſhall be taken from priſon and from judgemen*, by *priſon* meaning the *Grave*; but ſpeaking of the Death of the faithfull, he ſaith; Eſai. 57.2. *They ſhall reſt in their beds*; 'twas for a while to Chriſt a *priſon*, that to us it might be a *bed of eaſe*.

2. The next queſtion is, *how far he hath delivered us from Death*; we ſee the godly are obnoxious to the changes and decayes of nature, yea to the ſtrokes of violence as well as others; and how are we delivered? I anſwer, 'tis enough that the *ſecond Death hath no power over us*, Rev. 20.6. Nothing to do with us. Rom. 8.1. οὐδὲν κατάκριμα, *not one condemnation, &c.* We may *dye*, but we ſhall not be *Damned*; and though we go to the *Grave*, yet we are freed from *Hell*: But this is not all, in the *firſt Death* beleevers have a priviledge, they do not dye as others doe.

1. *The habitude and nature of it is changed*, that which is *pœnall* in Death is now gone, 'tis not a *deſtruction* but a *delivery*, beleevers have

have wrong thoughts of Death; we are delivered from it as 'tis a *puniſhment* and a *curſe*, now 'tis a *bleſſing*, one of *Chriſts Legacies* to the Church, *all things are yours, Death is yours*, 1 Cor. 3. 18. while Death was in the *Devils hands* it was an enemy: but 'tis made a *friend* and a *bleſſing* in Chriſt, a paſſage from the vale of tears to the kingdome of glory, the end of a mortall life, and the beginning of that which is immortall; as *Haman* to *Mordecai*, it intended a *miſchief* but it proveth *a priviledge*: to a wicked man it is properly an *execution*, but to the godly *a diſmiſſion* of their ſouls into the boſome of Chriſt, *Luk.* 2. 28. *Now letteſt thou thy ſervant to depart in peace*, they quietly *ſend away* their ſouls, but a wicked mans ſoul is *taken away*; tis twice ſo expreſſed, Luk. 12. 20. *This night ſhall they take away thy ſoul from thee*, and Job 27. 8. *When God taketh away his ſoul, &c.* they would fain keep *it* longer, but God taketh it away whether they will or no; a godly man *reſigneth* and ſendeth away his ſoul in peace, his life cannot be *taken away*, tis only *yeelded up* upon the call of providence; and he dyeth not becauſe he *muſt dye*, but becauſe he *would dye*, he may dye ſooner then *he thought*, but not ſooner than *he would*, for when God willeth it, he ſubmitteth. But to return; the bleſſing of Death lieth in 3 things.

1. *The Funerals of the godly are but the Funerals of their ſins, and frailties, and weakneſſes: peccatum moritur, miſeria moritur, homo non moritur,* 'tis not the *man* dyeth but the *ſin*, the *miſery* dyeth: all other means and diſpenſations do but *weaken* ſin, but Death *deſtroyeth* it; when God juſtifieth, the *damning power* is gone, when God ſanctifieth, the *reigning power* is gone; but when by Death we come to be glorified, then the *very beeing* of it is gone: when the houſe was infected with leproſie, ſo as ſcraping would not ſerve the turn, it was to be digged down; we are ſo infected with ſin that all other remedies are too weak, nothing but death will ſerve the turn: when Ivie is gotten into a wall it cannot be wholly deſtroyed, till the wall it ſelf be demoliſhed; cut off the ſtump, the body, the boughes, the branches, ſtill there are ſome ſtrings that are ready to ſprowt again; ſo tis here, originall ſin cannot be deſtroyed, the conſtant groans of the faithfull are, * *Who ſhall deliver us from this body and maſſe of ſin?* But now Death is a ſudden cure, *ſinne brought in death*, and as it were in revenge, *death deſtroyeth ſin.*

* Rom. 7. 23.

2. *There is a way made for a preſent and compleat Union of the ſoul with Chriſt.* Phil. 1.23. *I deſire to be diſſolved and be with Chriſt,*

Chriſt, we are *looſed* from the body and *joyned* to Chriſt, 'tis better a ſoul be *ſeparated* from the *body* then *abſent* from *Chriſt*; we have an *Union* here but not a *preſence*, now judge you, which is better, to be *preſent with the body*, or to be *preſent with the Lord*? to have the company of the body, or the company of Chriſt? Here the ſoul is incloſed and impriſoned as it were, but there thou haſt the *free enjoyment* of Chriſt, without the clog of an earthly eſtate: the *ſoul* as ſoon as it departs the *body*, goeth immediately to *Chriſt*; as when *Potiphars* wife laid hold on *Joſephs* coat he eſcaped; ſo you leave your *upper garment* in Deaths hand, but the ſoul flyeth to God: the body came from *Adam* and runneth in a fleſhly channell, and what we had from *Adam*, muſt for a while be mouldred to duſt, to purge it from the impurity of the conveyance; but the ſoul by a *naturall right* returneth to God that gave it, and by a *ſpeciall intereſt* to Chriſt that redeemed and ſanctified it by his own ſpirit.

3. *The body which ſeemeth moſt to ſuffer, hath much advantage*: a *ſhed* is taken down to raiſe up a *better ſtructure*, *'tis ſown a naturall body*, *'tis raiſed a ſpirituall body &c.* 1 Cor. 15. 44. here 'tis not capable of high *injoyments*, 'tis humbled

with *diſeaſes*, unfit for *duties*; again, *it's ſown a corruptible body*, *'tis raiſed an incorruptible body*, here 'tis liable to changes, there it may live for ever, without change and decay; if we love *long life*, there is *eternall life*; 'tis *carnall ſelf-love* that maketh us willing to abide in the fleſh; if we did but love our ſelves, but love our own fleſh, we would not be afraid to dye; for to dye, is *to be perfected*, to have body and ſoul free from ſin and incorruption.

2. *The hurt of it is prevented*: as you are choſen and ſanctified in Chriſt Jeſus, it cannot hurt you, I ſay again death may *kill you*, but it cannot *hurt you*, it hath no power over the *better part*, like a *Serpent* it feedeth only upon your *duſt*; nay, and for your bodies, that which dyeth *as a creature*, is ſure to live as a *member of Chriſt*; the *Lord Jeſus* is *our head* in the *grave*; your bodies have a principle of life within them; *beleevers* are raiſed by the *Spirit of holineſſe*, the ſame Spirit that quickneth them now to the offices of grace, ſhall *raiſe their mortall bodies*. So Rom. 8. 11. *He ſhall quicken your mortall bodies by his Spirit, that dwelleth in you*: The holy Ghoſt can never leave his *old manſion* and dwelling place: how many grounds of comfort have we againſt the mortality of the body! *Chriſt is united to body and ſoul*, and he will not let his

his *Myſticall body* want one ſinew or joynt; in the account that he is to make to the Father, he ſaith he is *to loſe nothing*, Joh.6. 39. Mark, he doth not ſay *none*, but *nothing*: Chriſt will not loſe *a leg*, or *a piece of an ear*: Again, *God is in Covenant with body and ſoul*, when you go down to the *chambers of Death*, you may challenge him upon the *Charter of his own Grace*; God is the God of *Abrahams duſt*, of a beleevers duſt, though it be mingled with the remains of wicked men, yet Chriſt will ſever it: Mat.22.32. Chriſt proveth the reſurrection of the body, by that argument, that *God is the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob; the ground of the argument is, that God made his Covenant not only with the *ſouls* of the *Patriarchs*, but with their *whole perſons*: Again *Chriſt hath purchaſed body and ſoul*, ſo much is intimated in that place 1 Cor.6.20. *Ye are bought with a price, therefore glorifie God in your bodies*; Chriſt had payed price enough to get a title to body and ſoul, and therefore he will not loſe one bit of his purchaſe; the Lord will call the grave to an account, Where is the body of *my Abraham, my Iſaac, my Jacob*: tis ſaid, Rev.20.13. *The Sea gave up her dead, and the Grave gave up her dead, and Hell gave up her dead*: let me note that *Hell* is there taken for the *ſtate of the departed*, or elſe what's the meaning of that

passage that followeth afterward, *and death and hell were cast into the lake that burneth*, &c. Well then, all the dead shall be cast up, as the *Whale* cast up *Jonah*, so the grave shall cast up her dead: the *grave* is but a *chest* wherein our bodies are kept safe till the day of Christ; and the key of this chest is not in the Devils hands, but Christs; see Rev. 1. 18. *I have the keys of Death and Hell*; when the body is layed up in the cold pit, 'tis layed up for another day; God hath an especiall care of our dust and remains, when our friends and neighbours have left it, Christ leaveth it not, but keepeth it till the great and glorious day.

3. *We are eased from the terrours and horrours of death*: death is terrible, as tis a *pœnall* and *naturall* evill, as I distinguished before; 1 *As tis a naturall evill*, death in it self is the greatest of all evils, φοβερῶν φοβερώτατον, said an * heathen, which in *Jobs* language may be rendred, *The king of terrours*, Job 18. 14. We gush to see a serpent, much more the grim visage of death; morall Philosophy could never finde out a remedy against it; Heathens were either desperate, rash, stupid, or else they dissembled their gripes and fears; but Christ hath provided a remedy, he hath delivered us not only from *the hurt* of death, but the *fear* of death; Heb. 2. 14. *to deliver them from*

* *Aristotle.*

from the fear of death, that all their life time were ſubject to bondage: by his ſpirit he filleth the ſoul with the hopes of a better life; nature may ſhrink, when we ſee the *pale horſe* of death approaching; but we may rejoyce, when we conſider its errand, 'tis to carry us home: as when old *Jacob* ſaw the chariots come from *Egypt*, how did his heart leap within him, becauſe he ſhould ſee his ſon *Joſeph!* death however we figure it with the pencill of fancy, is ſent to carry us to heaven, to tranſport us to Jeſus Chriſt: now who would be *afraid* to be happy? to be in the armes of our beloved Jeſus? Let them *fear death*, that know not a better life; a Chriſtian knoweth that when he dyeth, *he ſhall not periſh, but have everlaſting life*, Joh. 3. 17. The world may thruſt you out, but you may ſee heaven alluring, ready to receive you, as *Stephen ſaw heaven opened*, Act. 7. latter end: there is an *intellectuall viſion*, or *perſwaſion of Faith*, which is common to all the Saints; though every one hath not ſuch an *extaſie* and *ſenſible repreſentation*, as *Stephen* had, yet uſually in the hours of their departure, faith is mightily ſtrengthned and acted ſo, that they are exempted from all fear and ſorrow. 2 As 'tis a *pœnall evill*, 'tis ſad when death is ſent in *juſtice*, and cloathed with *wrath*, and cometh in the quality of a *curſe*, you know what

what was ſaid before, *The ſting of death is ſin*, they dye indeed that dye in their ſins, death is a black and gloomy day to them, they drop down like rotten fruit into the lake of fire: now Chriſt hath taken away the *ſting*, the dolours and horrours of it; he hath taken away *death* as he hath taken away *ſin*, he hath not *caſt it out*, but *caſt it down*, taken away the *guilt* and *power* of it, though not the *beeing* of ſin; ſo the *hurt*, the *ſting* is gone, though not *death* it ſelf: 'tis like a ſerpent diſarmed and unſtinged, we may put it into our boſomes without danger: there are many accuſations, by which Satan is apt to perplex a dying ſoul, theſe make death terrible and full of horrours; *But they overcome by the bloud of the Lamb*, Rev. 12. 11. and get the victory of theſe doubts and fears; when ſins are pardoned, fears vaniſh; *Luther* ſaid, *Feri domine, feri, abſolutus ſum a peccatis meis, ſtrike Lord, ſtrike, my ſinnes are pardoned.*

4. *'Twill be utterly aboliſhed at the laſt day.* We ſcarce know now what Chriſts purchaſe meaneth, till the day of judgement; 'tis ſaid 1 Cor. 15.26. *The laſt enemy that ſhall be deſtroyed is death*, tis *weakened* now, but then it ſhall be *aboliſhed* as to the elect: Rev. 20.14. *And death and hell ſhall be caſt into the lake of fire, this is the ſecond death*; the dominion of death is reſerved for

for hell, it must keep company with the damned, whilest you rejoyce with God: for the present 'tis continued *out of dispensation*, it doth service, to promote Gods glory; but then the wicked must share death and hell amongst them, and be kept under a *dying life* or a *living death*: but * *all tears shall be wiped from your eyes*, death shall be no more, and you shall take the *harps of God* in your hands, and in an holy triumph say, *O Death, where is thy sting? O Grave, where is thy victory?* tis true we may *say* it, yea and *sing* it now in hope, as some birds sing in winter, but then we are properly said to triumph.

* Rev. 7. 17.

Application.

To apply it now.

Use 1.

1. Here is *terrour* for wicked men, you may think it strange, that I should draw *terrour* out of such a *comfortable doctrine*, but consider Jesus Christ hath conquered death for none but those that have an interest in him, others (alas!) are under the full power of it; for the *present* the case of wicked men is *sad*, in *death* 'twill be *worse*, in *hell* 'twill be *worst* of all. 1 'Tis *sad for the present*, there is a *bondage* upon your souls, not alwaies *felt* but soon *awakened*; you cannot think of death and hell without torment, the thought of it like *Belshazzars* hand-writing against the wall, smiteth you with trembling, in the midst of all your cups and bravery; *a small thing will*

will awaken a wicked mans conſcience; the fingers of a mans hand upon the wall! *Belſhazzar* ſeemed a jolly fellow, a brave ſpirit, lets light by the *Perſian* forces that were even at his door, but God ſoon taketh off the edge of his bravery: and then his joynts trembled, his knuckles ſmote one againſt another for fear; if the Lord will but *whiſt* to conſcience, the braveſt ſpirits are ſoon daunted, he needeth arm nothing againſt you but your *own thoughts*: certainly none but a childe of God can have a true and ſolid courage againſt death, you cannot *ſuppoſe it* without *conſternation*, *David* ſaid, Pſal. 23. 4. *Though I walk through the valley of the ſhadow of death, yet I will fear no evill*, that's a grieſly, ſad, dark place, to walk in the very borders of death, ſide by ſide with terrours and deſtruction, yet there *David* would be confident: 'tis otherwiſe with wicked men, *hereafter* they *would not live*, and *here* they *would not dye*. 2. *In death it will be worſe*, the nearer you draw to the everlaſting eſtate, the more will conſcience be opened, and ſcourge you with horrour and remorſe, I confeſſe every wicked man doth not dye *ſenſible*, ſome are *ſtupid* and *foolhardy*, they may ſacrifice a *ſtout body* to a *ſtubborn minde*: but at laſt they dye *uncertain*, *doubtfull* if not *anxious*, and full of *horrour*; As *Adrian* to his ſoul, *O Animula*

mula vagula, blandula, &c. Oh poor ſoul whither doeſt thou now go: thou ſhalt never ſport it more, jeſt it more! Or as he ſaid, *anxius vixi, dubius morior, heu quo vado! I have lived doubtfully, and dye uncertainly, alas whither do I go!* A man that leapeth in the *dark* near a *deep gulfe* knoweth not where his feet ſhall light, and this is the caſe of wicked men: But this is not all, uſually their death is full of terrour, things written with the juice of a Lemmon, when they are brought to the fire are plain and legible; ſo when wicked men are within the ſtench and ſmell of hell, they howl upon their beds, few or none are able to look death in the face with confidence: Oh conſider when you come to dye *ſin* ſtareth in the face of *conſcience*, and *conſcience* remitteth you to the *law*, and the *law* bindeth you over to *hell*, and *hell* enlargeth her mouth to receive you; what will you do in ſuch a caſe? Satan inſulteth, your *old tempter* is become your *new accuſer*, nay you are at oddes with your ſelf, the *body* curſeth the *ſoul* for an *ill guide*, and the *ſoul* curſeth the body for a *wicked inſtrument*, 'tis a ſad parting when they can never expect to meet again, but in flames and torments, and therefore curſe the memory of that day, when ever they were joyned together: A godly man can take fair leave of his body, *Farewell fleſh, go reſt in hope, thou ſhalt*

one

one day awake out of the duſt, and then I ſhall be ſatisfied with Gods likeneſſe, I have a longing deſire of thy reunion, we have lived together and glorified God together thus long, God will not ſuffer thee to ſee corruption, &c. 3 *In Hell twill be worſt of all, envie* will be a part of your torment as well as *deſpair*, Luk. 16. 23. 'tis ſaid of the rich man, *in hell he lifted up his eyes, and ſeeth* Lazarus *in* Abrahams *boſome, and ſaith, I am tormented in this flame*, 'twill be an additionall torment, to compare the beleevers eternall happineſſe with your own miſery, they are in the preſence of God, and his holy Angels, you have no company but the *devill, death, hell*, and the *damned*, and are holden under the power of everlaſting torments; you *would not live* and *cannot dye*, when you have run through many thouſands of years you cannot look for one minute of reſt, conſcience gnaweth more and more, you burn but conſume not; Oh! * tis a *dreadfull thing to fall into the hands of the living God*, mark that attribute *living God*, we do not ſpeak in the name of an *Idol* that cannot avenge his quarrell upon you, or of a God that ſhall dye and ſuffer decay, but in the name of a *living God* that liveth for ever to ſee vengeance executed upon his adverſaries, there is no hope of releaſe, as *long as God is God, Hell is Hell.*

* Heb. 10. 33.

2 It

2. It ſerveth to *exhort* us all to get an intereſt in this *conqueſt* of Chriſt, every one is not fit to make uſe of Chriſts victory over death, there are many things neceſſary to injoy the full comfort of it, I ſhall name them: 1 *A care to get ſin pardoned*; all the power of the devill and death hangeth on ſin, therefore ſee ſin buryed ere thou art buryed, or it will not be well with thee, there are two deep pits, wherein you may bury your ſins, and you ſhall never hear of them any more, the *Ocean of divine mercy*, and the *Grave of Chriſt*: ſee them buryed in the Ocean of mercy, *Mic.* 7. 18. *Thou wilt caſt all their ſins into the depths of the Sea*; there is depth enough to bury them and drown them, that they may no more come into remembrance; then there is the *grave of Chriſt*, the *merit* of Chriſt is a *deep grave*, deep enough wherein to bury all the ſins of the world: *buryed with him in Baptiſme*, Rom. 6. 3. Otherwiſe, if this be not done, you will deſire to be buryed eternally, and never to riſe more: Let me uſe one *metaphor* more in this matter, and it ſhall take its riſe from that expreſſion of the Apoſtle, 2 Cor. 5. 3. we ſhal be *cloathed upon*: ſaith he, *if ſo be that we ſhall be not found altogether naked*, tis the great fault of Chriſtians when they come to die, they are to *ſeek of a ſhrowd*, and are *found altogether naked*, 'tis uncomely to ſee a man in

Uſe 2.

in his *nakednesse*, you should be wrapt in the *winding sheet of Christs righteousnesse*, there is no *shrowd* like to that, come thus to the grave and the grave shall have no power over you: But to leave the *Metaphor*, this must be your great work and care (Christians) to reflect upon these things in the serious applications and discourses of faith, the infinite mercy of God, the abundant merit of Christ, and the sufficiency of his righteousnesse for your acceptance with God. 2 Do not only *act faith*, but *strive after assurance of Gods love to your souls*. Old *Simeon* said, Luk. 2. 29, 30. *Mine eyes have seen thy salvation, now let me depart in peace*; he held the *Messiah* not only in his *Armes*, but in his *heart*, and then he could comfortably dismisse his soul; *now let me dye*, (said *Jacob*, when he had seen *Joseph*) he can never dye too soon as for himself, his own comfort and profit, that hath seen *Jesus*, his death is not *untimely* and *immature*, by what stroke soever he be cut off; whereas otherwise if you live an *hundred years* you dye *too soon*, if you dye before you have gotten an interest in Christ, *the sinner of an hundred years shall be accursed*, old sinners that are left to be eaten out by their own rust, are *chimneys long foul, and come at last to be fired*. 3 *Mortifie corruptions*, sin must dye ere we dye, *he dyeth well whose sins are dead before him*; either *sin* must dye or the *sinner*, as the

the Prophet ſaid in another caſe, I ſay in this, *thy life muſt go for its life*, you will finde thoſe ſins *mortall* that are not *mortified*; what ſhould an unmortified man do with heaven? there are no ſports nor carnall pleaſures there, thoſe *bleſſed manſions* ſeem to him but *darke ſhades*, and *melancholy retirements*: the Apoſtle hath an expreſſion, Col. 1. 12. *He hath made us meet to be partakers of the inheritance of the Saints in light*, we are firſt made *meet* for heaven before we enter into it; we are *weaned* from the world before we *leave* it; when men hang upon the world as long as they can, and when they can hang no longer, think then to make uſe of God, the Lord will refuſe them with diſdain, * *Go to the Gods which you have choſen, let the world now help you, and ſave you*: in ſhort, a mortified man is prepared and ready, he doth but wait for winde and tide, and falleth like a ſhock of corn in ſeaſon. 4 *An holy life and converſation*; men *live* as if they *never thought to dye*, and then *dye* as if they *never thought to live*; the beſt way to *die well* is to *live well*, they that are not *aſhamed* to *live*, are not *afraid* to *die*; *Balaam* deſired *to die the death of the righteous*, but would not take pains to *live a godly life*; every man cannot ſay, *Thanks be to God that giveth us victory by Jeſus Chriſt*, you cannot *dye* in Chriſt, unleſſe you *live* in him, and in the power of his life advance to-

* Judg. 10. 14.

wards heaven: oh labour to exerciſe your ſelves in theſe things, that you may be in a conſtant preparation; you never enter into the combate with death but once, 'tis impoſſible to mend overſights, either we are *ſlain* or *ſaved* eternally. Now if you do what I have here exhorted you to, you may wait till your change come; and when it cometh, your *laſt* hour will prove your *beſt*.

Uſe 3. 3. It ſerveth to preſſe Gods children to *improve the comforts of Chriſts victory*, do not let it goe out of your hands. 1 Improve it for your friends that are departed in the Lord, our *weeping* puts ſome *diſparagement* upon Chriſts conqueſt, why ſhould we weep in the day of their preferment, in the day of their ſolemn eſpouſals to Jeſus Chriſt? * In the primitive times at Funerals they were wont to ſing *Pſalmes of thanksgiving*, we ſhould bring them as *champions* to the grave, as thoſe that have paſſed the pikes, and finiſhed their courſe, and kept the faith, and have conquered the *world*, and *ſin*, and *death*, and *danger*: *Chryſoſtome* in one of his homilies on the *Hebrews*, ſpeaketh of the ancient rites at funerals, of their *Hymns*, and *Pſalmes*, and *Praiſes*, *hæc omnia ſunt lætantium* (ſaith he) *All theſe ſignifie joy, and wilt thou weep, and ſing a Pſalme of praiſe and triumph at the ſame time?* I confeſſe 'tis ſaid, Act. 8. 2. *That devout*

* *Kinet Catholi. orth. d. Queſt. 40. primæ partis.*

vout men carryed Stephen *to his burial, and made great lamentation over him*: 'tis our loſſe when the Church is bereaved of ſuch excellent perſons, there is cauſe of ſorrow, but there ſhould be a mixture, we ſhould not *mourn as thoſe without hope*, 1 Theſ. 4. 13. as Chriſtians muſt not *rejoyce* without *ſorrow*, ſo they muſt not be *ſorry* without ſome mixture of *joy*; let us declare that we hope for a reſurrection, that we expect to meet our friends again in heaven, and when we weep let it be like *rain when the ſun ſhineth*, there ſhould be ſomewhat of *joy* in our countenances as well as *tears in our eyes*. 2. Improve it for your ſelves, and that, 1 In *life time*, that in your reſolutions you may be willing to dye; many times we are like *Lot* in *Sodome*, or like the *Iſraelites* in *Egypt*, we could *wiſh* for *Canaan*, but are loath to go out of *Egypt*, this argueth *little faith*, Can we beleeve there is a heaven ſo excellent and glorious, and yet ſhun it? can we hope for ſuch an * *incorruptible inheritance*, and yet be afraid of it? that we ſhal enter upon it too ſoon? what Prince would live uncrowned? what heir would whine when he is called to come and take the inheritance? what thoughts have we of eternall life? do we count it a *priviledge*, or a *miſery*, and a *burden*? And again, it argueth *little love*, can we pretend to love Chriſt, and be ſhie of his

* 1 Pet. 3. 14.

company! he ſhould be unwilling to dye, * that is unwilling to go to Chriſt. And again, it argueth little judgement and conſideration; Wherein is this life valuable? the *world* is nothing elſe but a *place of baniſhment*, here is nothing but *groaning*, all the creatures joyn in conſort with the heirs of promiſe, Rom. 8.23. What do you ſee in the *world*, or in the *preſent life* to make you in love with it? are you not weary of *miſery* and *ſin*? the longer thou liveſt, thou ſinneſt the more, certainly thou haſt provoked God long enough already, 'tis high time to breath after a better eſtate; and thou haſt had taſte enough of the worlds *miſery* and *deceit*, and of the *frailties* and *weakneſſes* of the *body*, a *longer life* would be but a *longer ſickneſſe*; what's the matter, that we are ſo loath to let go our hold of preſent things? if it be not *want of faith* or *want of love to Chriſt*, or too much love of the world, certainly it muſt be fear of death, & what a baſeneſs & lowneſs of ſpirit is this? to fear an enemy ſo often vanquiſhed by Chriſt and his Saints? If you be at this paſſe, I have preached all this while in vain, & the *victory of Chriſt*, which I have diſcourſed of is to little purpoſe; Oh conſider, *generous Heathens* may ſhame you, you make all the *proviſion of Chriſt in the Goſpell*, to be of leſſe effect then *meer morall principles*. 2 Eſpecially improve this in *the very ſeaſon and hour* of

* *Illius eſt nolle mori, qui nolit ire ad Chriſtum. Aug.*

of death; the great *Goliah* is now ſaln, and you may come forth and * look upon the carkaſſe; death its ſelf that ſtartleth the creature, and ſeemeth to be the great check and prejudice of Chriſtian hopes, is vanquiſhed by Chriſt, therefore in the very ſeaſon when it ſeemeth to prevail over you, apply the victory, and ſay, *Thanks be to God, &c.* When the pangs come upon you, remember this is deaths laſt pull and aſſault, you may bear with it, it ſhall moleſt you no more, as *Moſes* ſaid, *The Egyptians which ye have ſeen to day, ye ſhall ſee them no more again for ever,* ſo you ſhall feel theſe things no more, in heaven there are no groans, nor tears, nor ſorrowes, have but a little patience, and aſſoon as the laſt gaſp is over, the ſoul ſhall be carryed by Angels to Chriſt, and by Chriſt to God: beleevers have the ſame entertainment that Chriſt had, he was carryed into heaven by Angels, Dan. 7. 13. *They brought him to the ancient of dayes,* and ſo we are carryed by Angels into *Abrahams* boſome, Luk. 16. 22. they have a train to accompany them into heaven, as their friends accompany their bodies to the grave; and as Chriſt was welcommed into heaven with acclamations, and God ſaith * *Sit down at my right hand,* and * *aske of me and I will give thee, &c.* ſo are beleevers welcomed, *Well done good and faithfull ſervant, enter into thy maſters joy.*

* Iſa. 66. 24.

* Exod. 14. 13.

* Pſal. 110. 1.

* Pſal. 2. 8.

What remaineth then, but that we *dye by faith* as well as *live by faith*, but that wee welcome death with confidence, and breath out our ſouls in triumph? *Moſes* when he took up the *Serpent* in his hand, 'twas but a *rod*, death thus welcomed and entertained by faith will prove at moſt but *a correction*, yea rather *a bleſſing of the Covenant*, a means of paſſage into glory.

One thing I had almoſt forgotten, to preſſe you to thankfulneſſe to Chriſt: Oh bleſſe your Redeemer, that hath delivered you from the fear of death, admire his love and condeſcenſion, that he ſhould come down from heaven and ſubſtitute himſelf into our room and place, and take the horrours of death into his own ſoul; 'tis ſaid *Mat.* 20. 28. *The Son of man came not to be miniſtred unto, but to miniſter and to give his life a ranſome for many*: Chriſt was a Prince by birth, *heir of all things*, yet he came not in the pomp and equipage of a Prince, if he had come in ſtate to viſit us, and to deliver comfort to us by *word of mouth*, it had bin much; but Chriſt came not in this way, not in the *pomp of a Prince*, but the *form of a ſervant* to miniſter to our neceſſities, and that in the higheſt way of ſelf deniall; *he gave his life as a ranſome for many*; other Princes are laviſh of their ſubjects bloud, and care not how many lay down their lives for them, many give their

their lives as a ranſome for the Prince, but here 'tis quite otherwiſe, this Prince layeth down his life to redeem the ſubjects, and he ſuffered death that it might not be terrible and deſtructive to us, Oh bleſſed be the Lord Jeſus Chriſt for this love for evermore.

Some may expect, that I ſhould ſpeak ſomething concerning the ſervant of God, our dear brother now departed, but I need not ſay any more, then what I have ſpoken already; all along the diſcourſe, I have indeed ſpoken of him, and that in the judgement of your conſciences, the *duties* which I preſſed upon you, he *performed*, the *comforts* which I have propounded to you he *enjoyed*. I ſhall not make any particular rehearſall of the paſſages of his *exemplary life*, I judge it not convenient; only to you of this place I may take liberty to commend his doctrine, and intreat you to be carefull of thoſe precious truths which he ſowed among you, whilſt the Lord uſed him here as a *skilfull ſeeds-man*: God looketh for ſome increaſe, and taketh ſpeciall notice of the time, that you have enjoyed his labours, there is an exact account kept in heaven, in that parable, *Theſe three years came I ſeeking fruit*, Luk. 13 7. probably the *three years* of Chriſts miniſtery are intended, for then he was entring upon his laſt half year, God reckoneth

neth how many years, how many moneths your minister hath been with you, and accordingly doth expect fruit: your pastour a little before his suffering, professed high and worthy thoughts of you, let him not be deceived; 'twill be sad for you in that great day of separation, that when he expecteth to finde you among the *sheep*, and to be his *Crown and rejoycing* he should see you among the *goats*; he will know you there, *memory* in heaven is not *abolished*, but *perfected*. I say he will *know you*, though without any lessening of his own happinesse, or repining at Gods righteous judgements.

FINIS.

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An Alphabeticall Table.

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